MINUTES

OF THE

THIRTY-THIRD ANNUAL SESSION

OF THE

Cold Water Baptist Association,

HELD WITH THE

SARDIS CHURCH, SARDIS, PANOLA COUNTY, MISS.,

OCTOBER 16th, 17th, 18th AND 19th, 1874.

OFFICERS:

ELDER JAMES DENNIS, MODERATOR.
ELDER J. H. AMACKER, CLERK.
DR. J. L. MABRY, TREASURER.

SARDIS:
WEEKLY PANOLA STAR PRINT.
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MINUTES.

SARDIS, MISS., OCTOBER 16TH, 1874.

The delegates from the different Churches composing the Cold Water Baptist Association, convened with the Church at Sardis, at eleven o'clock on Friday before the third Sabbath in October, 1874. In the absence of Elder F. R. Boston, the appointee of last session, the introductory sermon was preached by Elder H. B. Hayward, from 2 Corinthians, Chapter 5th, verses 14th and 15th: theme; Christian fidelity. After benediction, adjourned one hour and a half for refreshments.

EVENING SESSION.

Reassembled. A hymn was sung and prayer offered by The Moderator, Elder James Dennis. The Moderator then called the house to order, and in the absence of the Clerk, W. W. Haley was appointed Clerk pro tem.

The letters from the Churches were read by Elder J. H. Amacker and Brother W. D. Howze. On motion of Elder C. B. Young, proceeded to permanent organization: Elder R. N. Hall and Brother W. S. Taylor acting as tellers. The election resulted in the choice of Elder James Dennis, Moderator, Elder J. H. Amacker Clerk, and Dr. J. L. Mabry, Treasurer.

Upon taking the chair, The Moderator, elect, addressed the body in a few appropriate remarks, and declared the Association ready for business.

Petitionary letters being called for, Oakville, New Bethany, McIntyre and Central Cold Water presented such. On motion, Oakville, McIntyre and Central Cold Water were received, and the right hand of fellowship extended to their delegates by the Moderator. On motion of Brother A. Pasley, the letter from New Bethany was referred to a committee, consisting of Elder H. B. Hayward, R. S. Hurt and Brother A. Pasley. On motion of Elder E. D. Miller, Elder W. J. David, the representative of the African Mission work, was introduced and addressed the body in a very earnest and eloquent speech, urging the duty of assisting the Foreign Mission Board, to resume its suspended work in

Africa. On concluding his remarks, the hymn "From Greenland's Icy Mountains" was sung—the parting hand given to Elder David—$21 50 contributed, and a fervent prayer offered, led by Dr. S. Landrum, of Memphis, for God's blessing upon the contribution, the departing Missionary, and his work in a Foreign land.

On motion, the Pastor and Deacons of Sardis church were appointed a committee on devotional exercises.

Elders J W. Lipsey, C. B. Young and J. L. Brown were appointed a committee on arrangement of business. Invited visiting brethren to seats. Called for correspondence.

Received from Big Hatchie Association, Dr. S. Landrum, Elder W. H. Barksdale, P. B. Baker and Brother W. S. Taylor.

From Chickasaw Association, Brother J. S. Holland.

From Oxford Association, Elder J. B. Gambrell and Brother W. H. Caruthers.

From Sardis Missionary Baptist Association, Elders Robert Crump and Richard Ramsey.

Elder R. N. Hall, Superintendent of the Orphans Home, and Professor M. T. Martin, agent of Clinton College, presented themselves and were invited to seats; also present, as visiting brethren, Elder T. H. Moore, J. H. Collins, Elder W. D. Mayfield, Business Manager of the Southern Baptist Publication Society, Elder R. A. Massey, State Evangelist, Elder J. G. Hall and Elder L. W. Coleman, of Arkansas. On motion, Elders E. D. Miller, J. W. Lipsey and J. H. Amacker, were appointed a committee on Clinton College. On motion of Elder E. D. Miller, Association agreed to meet at 8½ o'clock A. M. Adjourn at 12 A. M., meet again at 12½ P. M., and adjourn at 5 P. M.

Committee on devotional exercises, announced Dr. S. Landrum to preach to-night; Elder E. D. Miller to-morrow at eleven o'clock A. M., according to appointment of last Association, on the theme, "Christian Influence."

Association then adjourned to meet to-morrow at 8½ o'clock. Prayer by Elder R. A. Massey.

SATURDAY MORNING.

Association met pursuant to adjournment, a hymn was sung and prayer offered by Elder T. P. Montgomery. Minutes of yesterday read and approved. Report of committee on arrangement of business submitted and adopted, as follows:

Your committee on order of business would report as follows:

1. Call the roll and mark absentees.
2. Receive corresponding messengers.
3. Hear reports from corresponding messengers.

4. Appoint messengers to corresponding bodies.
5. Appoint a committee on finance.
6. Call for reports of standing committees.
7. Call for Treasurer's report.
8. Call for report of Finance committee.
9. Appoint standing committees.
10. Appoint a place to hold next Association.
11. Appoint a minister to preach Introductory.
12. Receive resolutions.
13. Adjourn.

J. W. LIPSEY, Chairman.

MESSENGERS APPOINTED.

State Convention.—Elders W. W. Haley, E. D. Miller, J. H. Amacker, E. W. Henderson, J. W. Lipsey. Convention meets at Hazlehurst, Thursday before the first Lord's day in July.

Southern Convention.—E. D. Miller and E. W. Henderson. Convention meets at Charleston, S. C., Thursday before the second Lord's day in May.

Big Hatchie Association.—Elders E. D. Miller, C. B. Young, Brethren W. D. Howze, Wm. Rogers and Dr. E. M. Park. Association meets at LaGrange, Tennessee, Friday before the second Lord's day in August.

Chickasaw Association.—T. P. Montgomery, R. P. Bowen. Association meets at Fredonia Church, six miles South of New Albany, Union county, Mississippi, embracing third Lord's day in September.

Oxford Association.—Elders J. H. Amacker, J. W. Lipsey, C. B. Young, E. W. Henderson and Brother J. T. Pasley. Association meets at Harrison Station, Mississippi & Tennessee Railroad, on Friday before the first Lord's day in October.

Tippah Association.—Elder C. B. Young and Brethren T. H. Smith and B. R. Hughey.

Sardis Missionary Association.—E. W. Henderson.

Report of committee on New Bethany church being called for, committee asked for further time. Granted. Called for report of messengers to corresponding bodies, Elders E. D. Miller and J. H. Amacker reported attendance upon the Baptist State Convention. No attendance reported upon other bodies.

On motion, Brethren J. F. Walker, Wm. Rogers and Dr. E. M. Parks were appointed committee on finance.

Committee to whom was referred the letter from New Bethany church, reported recommending that the church be received. On motion of Elder C. B. Young, the report was received and committee discharged, and the right hand of fellowship extended to the delegates of the church by the Moderator.

Elders J. W. Lipsey and J. L. Brown were appointed a committee on Orphans Home.

Report on domestic missions was read by Brother W. D. Howze, and after interesting remarks by Dr. S. Landrum, Elders C. B. Young and J. B. Grambrell, was adopted as follows:

DOMESTIC AND INDIAN MISSIONS.

Your committee on Domestic and Indian Missions would state, that by recent action of the Southern Baptist Convention, we have Foreign Missions, embracing operations outside of our own country, and Home Missions, which take in missionary work inside of the our own county. The distinctive title, *Indian*, has been dropped. Brother Crawford is a Foreign Missionary among the Chinese, in China, and Brother Graves a Home Missionary among the Chinese in California. By Home Missions, however, we mean more exactly, those within the territory represented in the Southern Baptist Convention. For these, there are these distinctive agencies, viz: Missionary operations conducted by the Southern Baptist Convention. Missionary operations under the auspices of the Mississippi Baptist Convention, and those within the limits of the Cold Water Association. The Secretary of the Home Mission Board, Brother M. S. Sumner, is the soul of the Home Mission enterprises of the Southern Baptist Convention, just as James B. Taylor was, as H. A. Tupper is of Foreign Missions, as conducted by the same body. Brother E. D. Miller reprsents Foreign interests for our State Convention, Brother T. J. Walne the Home interests of the same. In all missionary operations of our conventions, as in any labors of like character in secular bodies, there is a necessity for organization, and a recognized head of the directory. The Southern Baptist Convention might agree to impress on all constituencies their imperative christian duty, as Missionary Baptists, and yet if they had no such men, as heads, as Tupper, Sumner, what would be done? And so, suppose the State Convention had no Miller, no Walne, what would the Convention show for Foreign or Home Missions? It is not necessary to point to the many mission fields, cultivated by our Foreign Missionaries, nor is it needed that we give statistical results. The Missionary Board of Marion last year, as we were then told, employed eighty-one Missionaries who delivered over eleven thousands sermons, besides doing much other work of a like character, with a seen result of nearly three hundred baptisms. It is not probable that less has been done the present year, now closing. Indeed, if God has blessed the labors of other Missionaries, as he recently did those of Brother Ball, in the Great Valley, near the "Banfield Colony," we may reasonably conclude more has been done. Brother Lowrey writes that the

State Convention, (over which he presides with marked ability,) has at last, an efficient Missionary organization, with Brother Miller as Secretary of the Foreign Missionary Board of the State, Brother Hackett as Chairman of State Missionary Board, Brother Walne as Corresponding Secretary, the outlook is cheering. The Convention has Brother R. A. Massey, (not A. R. *Macey*,) General Evangelist and Agent, who is doing a good work, though unable to fill half the appointments, which would be made if he could go to them. So closely has he been engaged, and so ill able to supply the demand, that another will soon be put out. There are other and good men in various localities. There is Brother Grambrell in the Oxford Association, doing good work, and Brother Hamberlin on the Coast, where Roman Catholic influence has been felt, and almost alone, since the settlement at Biloxi, a large section of country that needs Baptist enlightment—Baptist or Bible, as you please, and that is not the only region in the State needing the same thing. It is needed in various parts of this Association. We have alluded to the labors of the Boards, above mentioned, because they have organization. As an Association, we need the same system, and organization. As a people, we are peculiarly *Baptistic*, we think we will do great things without this system and organized effort. And, inasmuch as salvation is offered by God, without money and without price, we expect it will be *preached* by *men* in like manner. It is true, we are generally poor; and yet the bulk of the contributions made by the church, of which your committee is a member, has been by the Sabbath School children, who from time to time brought up and deposited only nickels in the mite box. The money is the great trouble, *i. e.* the giving and collecting of it. For we may rest assured, if this is brought up and offered, as the Lord has prospired us the right spirit is with it, and fervent prayers will follow it. As a system of operations we do not think any is better for our Associational Missionary work, than that recommended four years ago, by your committee at that time. "A General Board of Five, one from each District, with a central point of assembling, said meetings to take place quarterly, and the appointment of a General Agent, who shall be a *traveling* Corresponding Secretary, and General Evengelist to visit, not only destitutions, but the whole territory, preaching and solicting funds, to report to said Board, and be directed by it." In addition: Let the Board and Agent have a longer tenure, *as such*, than one year. Annual changes in this matter, it is believed, make confusion. The Missionary operations of this Association must not be underestimated. We need Baptist Missionaries to-day in all our Associations, nearly as much as they of India and China. If

Baptist views of doctrine, of church polity, and indivilual rights were better understood, more widely disseminated, we who *politically* boast so much Republicanism, would not be guilty of such great breeches upon it. And further: If all Religionists were impressed with what we consider *truth*, they surely would not be guilty of Ritualistic crimes.

W. D. Howze, Committee.

The report on Sabbath schools was read by Elder W. W. Haley, pending the adoption of which, interesting speeches were made by Elders R. N. Hall, C. A. Massey, W. D. Mayfield and C. B. Young. The hour appointed for preaching having arrived, on motion, adjourned until 1½ o'clock, for the purpose of hearing Elder E. D. Miller preach, and to partake of refreshments.

EVENING SESSION.

Reassembled. A hymn was sung, and Elder J. L. Brown led in prayer. Took up the report on Sabbath Schools. After some remarks by Elder J. L. Brown, the report was adopted as follows:

SABBATH SCHOOLS.

Your committee to whom was referred the report on Sabbath Schools, would submit the following:

Much has been offered before this body, from time to time, in the way of written essays or reports on this most important subject. Its importance has indeed been held up before us in almost every light of which it is capable, and yet there seems not to be manifested that interest which might be desired by some churches within our bounds, and by many church members even where their churches have Sabbath Schools.

It is feared that too many endeavor to excuse themselves in reference to this duty, and we do earnestly hope that every one who reads our report on this subject will feel that he is personally called upon to enter this great work with all his might, and especially would we urge its importance upon every Christian parent and guardian, for such should, by all means, be active and energetic in the Sunday School. We need not expect children to be prompt in attendance, and give the requisite attention to lessons and other exercises of the Sabbath School, where there is a dull, sleepy indifference manifested on the part of parents. There must be a stimulus felt at home. Children must receive proper encouragement in the family circle if we would have promptly attended and prosperous Sabbath Schools.

It is a lamentable fact that too many never reflect upon the good accomplished by, and the benefits derived from Sabbath

Schools, and would that the Allwise Director might rivet, immovably upon our minds, a proper sense of our duty respecting the early religious instruction of children. It certainly does accord with every principle of reason, that the earlier a child receives biblical instruction, the earlier and more indelibly will be fixed upon the mind religious impressions.

How true is the adage, "As the twig is bent so the tree's inclined;" and unquestionably the twig is being bent much earlier than many suppose. The minds of children will be stored with something either *good* or *evil*, and hence the importance of setting *good* before them very early, and there is certainly no better adapted instrumentality for subserving this purpose than that of the Sabbath School.

Let us conclude that the scriptural injunction to "provide for our own, and especially for those of our own house," does not exclusively refer to temporal wants, but to the spiritual wants of the household also. Nay, are we not scripturally authorized to regard this injunction as pre-eminently especial in the latter sense, as regards children, and calling loudly on parents to see that their tender offspring are taught with reference to the Author of their being, and the Saviour of sinners.

God virtually speaks to the parent in language similar to that of the Egyptian Princess addressing the mother of Moses: "Take this child and nurse it for me, and I will give thee thy wages." He commands that children be "brought up in the nurture and admonition of the Lord," receiving that kind of training in childhood which is calculated to mold them for life—yea, more, for eternity itself.

Your committee would not presume that our brethren are ignorant respecting their parental duty as regards the religious training and biblical education of their children, nor would we be understood as teaching that such education is altogether sufficient to bring children to Christ for salvation, independently of *Divine drawing*, but would simply offer thus much in the interest of the Sabbath School cause, with a view to *stirring up the pure minds* of those who may hitherto have been somewhat indifferent and neglectful in this great work.

So far as has been ascertained, there is being accomplished a vast amount of good through this "heavenly approved" instrumentality within the bounds of our Association. A large per cent of the conversions during the past year being Sabbath School pupils, while numbers of others, we have reason to believe, are earnestly desiring to know the pardoning love of, and feel their acceptance with Him, of whom they have been learning in the Sabbath School. It is abundantly gratifying to every lover of

Jesus, to know that through this instrumentality so many are taught to "remember their Creator in the days of their youth," finding a precious Saviour in the person of Him of "whom Moses, in the law and the prophets, did write."

Let us hope then, that there may be a rapidly increasing interest in this blessed cause among all our churches. May we all learn to regard Sabbath Schools as most valuable auxiliaries in teaching "the truth as it is in Jesus," and withal as almost indispensable to our success as a denomination in the present age. We would unhesitatingly recommend thorough Baptistic Sabbath School literature, for, since we have the truth and are fully competent to teach the same, let us withhold no part of it, nor indulge a single thought of compromising with error in the slightest degree.

Respectfully submitted.

W. W. HALEY.

Called for report on the Orphans' Home. It was submitted by the Chairman, Elder J. W. Lipsey, and after being discussed by Elders R. N. Hall, R. A. Massey, J. H. Amacker and Prof. M. T. Martin, was adopted, as follows:

ORPHANS' HOME.

The Committee on the Orphans' Home submit the following as their report, to-wit:

We regard the Orphans' Home, situated at Lauderdale, Miss., a great public blessing. In it our helpless orphan children are gathered, and clothed, fed and educated, both as to mind and heart. Through it have passed over five hundred children, receiving its benefits, and going forth as a blessing to mankind. From the Superintendent, who is present with us, we learn that it is in a much better condition *now*, than it was at the last meeting of our Association. A mill and gin has been erected on the place, run by steam, which saves the Home between sixty and seventy-five dollars a month. The *Banner* is gaining ground and is being rapidly increased in circulation. Every step is being taken to make the institution self supporting. The Superintendent thinks that in three years at farthest, the officers will be able to provide food for the children without expense to the denomination.

These facts being before us, and feeling a deep interest in the matter, we would recommend, first, that all the friends of the Home seek to extend the circulation of the *Banner*. Second, that all the churches send up one dollar each for the payment of expense of the mill; and third, that the churches all make a donation of cash to pay current expenses until the different sources of income can yield their legitimate income.

Respectfully submitted.

J. W. LIPSEY, Chairman.

Report on Clinton College was read by the Chairman, Elder E. D. Miller, and after interesting discussion, participated in by Elders E. D. Miller, C. B. Young, J. B. Gambrel and Prof. M. T. Martin, was adopted as follows:

CLINTON COLLEGE.

Your committee on Mississippi College beg leave to submit the following report:

Our College, as to her organization, her internal workings and her influence for good, was never in a more flourishing condition. She is now ably officered; her discipline is not excelled by any institution in the land, and her course of study is fully equal to the demands of our people. We are pleased to learn that the present session has opened with prospects more than usually bright. Already more than *one hundred* have matriculated, over thirty of whom are licensed ministers, acknowledged by the churches as the Lord's called. We should feel thankful to the giver of all blessings for the encouraging prospects that attend our college, which is the hope of the Mississippi Baptists, both in the pulpit and in the pew.

We need but *one* thing, under God's blessing, to insure final and complete success: *An ample endowment.* This we ought to have—this we *must* have. Let us say we *will* have it, and the work is done. Our agent for the endowment fund reports over $46,000 of the proposed $100,000. Our Association has a part in this work already done; let us have a part in that which remains to be done. The agent is with us; let us show by our actions that we bid him God speed in his noble work.

Respectfully submitted.

E. D. MILLER, Chairman.

On motion of Elder C. B. Young, changed the time of the afternoon adjournment from 5 to 4½ o'clock.

The report on Temperance being called for, the committee asked for further time, which was granted.

On motion, Elder W. W. Haley and Brother W. D. Howze were appointed a committee on Publications.

The report on prayer meetings was read by Elder J. H Amacker, and was discussed by Elders J. G. Hall, W. M. Gordon and J. L. Brown.

The hour for adjournment having arrived, on motion of Elder E. D. Miller, adjourned until Monday morning at 8½ o'clock. Prayer by Elder W. W. Haley. Benediction by the Moderator.

PREACHING ON SABBATH.

The different Sabbath Schools of the town assembled in the Baptist church at 9 o'clock A. M., together with a large congregation, and were addressed in a very pointed and earnest manner by Elders W. D. Mayfield, R. A. Massey, E. D. Miller and J. G. Hall. At 11 o'clock, Elder W. D. Mayfield preached in the Baptist church, Elder J. B. Gambrel in the Methodist church, and Elder S. C Lusk in the Episcopal church. At 3 o'clock P. M., Elder L. W. Coleman preached in the Baptist church, and Elder J. H. Amacker in the Methodist church. At night, Elder R. A. Massey preached in the Baptist church, Elder T. P. Montgomery in the Methodist church, and Elder W. W. Haley in the Episcopal church. The congregations at these places were large and attentive, the preaching earnest and pointed, and evidently accompanied by the Holy Spirit. We sincerely trust that much good has been done by these efforts in the Master's cause.

MONDAY MORNING.

Association met pursuant to adjournment, and was called to order by the Moderator.

The minutes of Saturday not being in the House, the reading of them was postponed until evening. Elder E. D. Miller moved to suspend the regular order of business at 11 o'clock, and offer prayer for Brethren T. H. Smith and D. R. Wall. Carried.

Elder T. P. Montgomery moved to suspend the order of business for preaching; discussed by Elders Massey, Miller, Montgomery and Amacker. Motion was lost.

Took up Report on Prayer meeting, as read by Elder J. H. Amacker, which was adopted as follows:

PRAYER MEETINGS.

Your Committee on Prayer meetings would report as follows: Viewed in the light of Scripture there is no more prolific source of Spiritual strength than prayer. It is to the man of God in his pilgrimage, what the cool Spring is to the desert traveler—the source of life and strength and joy. It is to the soul what food is to the body. When we practice it, we find ourselves insensibly growing Spiritually strong and healthy—increasing in Spiritual stature and ready for every good work; neglected, we grow weak and powerless, our religious joys vanish, and our duties become a burden. Well may it be said that

"Prayer is the Christian's vital breath,
The Christian's native air."

For we can no more render efficient service for our Master when prayer has been neglected, than we can do effective physical labor, and neglect our daily food. What his arms are to the soldier, prayer is to the Christian—not a *single* weapon, but *a whole armory*, whence the child of God can draw artillery that can put to flight the bannered hosts of hell, and make him more than conqueror over all his foes.

How aptly has the dreamer Bunyan illustrated the potency of prayer, when he represents his hero engaged in conflict, foiled at every point, his every other weapon rendered useless, and he hurled to earth almost bereft of life, yet rising by the Mighty Power of prayer and gaining a glorious victory.

Prayer is indeed "the slender nerve that moves the muscles of Omnipotence." God has revealed himself in the scriptures as a God near at hand who will be sought unto by his people, and who will hear the cry of all who call upon him, and we have abundant evidence of the fact, that God *does* hear His people when they call upon Him.

Abraham prayed for Ishmael, and the Lord made him the father of many nations. Moses prayed for Israel, and the Lord spared the people. Aaron prayed, and the plague was stayed. Samson prayed, and the Lord gave him strength to overthrow his enemies. David prayed, and the angel of wrath was appeased. Solomon prayed, and the Lord in answer gave him wisdom above all other men. Hezekiah prayed, and his life was lengthened fifteen years. Elijah prayed, and the Heavens were shut up so that it did not rain for three and a half years—again he prayed, and the Lord sent a bountiful rain. Daniel prayed, and the Lord showed him the glory of coming days. The prayers of the church delivered Peter from prison and strengthened Paul for his mighty work, and if the prayers of *individuals* were so effective in by-gone years, will God not hear His people when they cry to Him in their *associated* capacity. Has He not Himself taught us the power of union when He says "*one* shall chase a *thousand* and *two* put *ten thousand* to flight."

With the light of these facts before us, your committee would *earnestly*, *urgently*, recommend the churches of this association to organize and *sustain* a prayer meeting in each church. Not a cold, formal gathering of half a dozen indifferent brethren, but a gathering of *the church* filled with the love of Jesus and fired with zeal for His service. A gathering where God will delight to meet the people, and where love and spiritual joy will abound.

So far as your committee has been able to learn, there are about thirty prayer meetings in the Association; these are in main but poorly attended—formally engaged in, and as a natural consequence, productive of but little beneficial results. Brethren, these things ought not so to be. Let us be more faithful in this matter—the most important evidently that could engage our attention, ever remembering that the prosperity of the church will *always* be commensurate with the zeal and fidelity that characterize the prayer meetings.

Respectfully submitted,

J. H. AMACKER.

The report on Temperance was read by Elder E. D. Miller, and after a stirring and eloquent address by Elder J. W. Lipsey, was adopted as follows:

TEMPERANCE.

So far as your Committee knows, the churches of Cold Water Association are exercising a healthy and vigorous discipline on this subject. Drunkenness is the reproach of any christian people. It is the duty of each of us to use his influence against intemperance and in this way create or at least control public opinion. It is only thus by the grace of God we can successfully meet this growing, terrible evil, which is carrying annually so many of our

race to untimely and *dishonorable* graves. While our present State law is good, we as christians, members of the body of Christ, should labor for an influence stronger than law—that influence which controls the *heart* and *conscience*. When we do this, we are safe. Your committee would *earnestly* urge all the churches to use their influence for total abstinence as the true and safe guide, knowing that *ardent* spirits and the *Holy* Spirit do not go together.

Respectfully submitted,

E. D. MILLER.

The report on Publications was read by Brother W. D. Howze and discussed by Elders W. D. Mayfield and R. A. Massey, and adopted as follows:

PUBLICATIONS.

Your committee to whom was referred the subject of Publications would say: That we have in easy access of every church in this Association, a Baptist Publication Society, and it is daily issuing books, which we deem sound in their teachings and Biblical interpretation, which teach the truth in whole, and not in part—books of which we are proud, whose authors are the pillars of our churches, and who, in writing these books, have erected for themselves monuments more durable than brass, more lasting than Parian marble, and who, in transmitting to posterity the truths in them, have done all the good possible for man to do for his fellows. Eternity alone will reveal the extent of that good. When we can put forth books, written by our own Southern Baptists, such books as Christian Paradoxes, Theodosia Ernest, Ten Days' Travel in Search of the Church, The Iron Wheel, The Infidel's Daughter, and Scripture Question Book, put out by such men as Crawford, Dayton, Graves, men whom we can claim as peculiarly *Southern* Baptists, and have these same books put forth by a Publication Society entirely *ours*; the question presents itself, "What is our duty as Baptists?" and when the answer is made at once by all, the next one is, "Will we discharge that duty?" We alluded to these works above, because we deem them incomparable. There are *none* such, and while the uniform lessons are good, Dayton's Questions are the best in the world for making Bible Christians of our children, the best for our adult professors. If we therefore, would escape the punishment due those who know their duty, and do it not, let us come up at once to the help of Him who is putting forth these instrumentalities for the spread of *His* truth.

Resolved, By the Cold Water Association, that we stand by and uphold the Southern Baptist Publication Society with our purses, praises, and prayers. That each church establish a depository

for its books, and further, let each and every Baptist of the churches of this Association be a self-constituted committee for the increase of the circulation of The Baptist, our own great paper, and the spread among all people, of these publications before alluded to.

Respectfully submitted,
W. D. Howze, Chairman.

The hour appointed by the Association for special prayer having arrived, the order of business was suspended, and the whole body bowed in earnest and fervent prayer, led by the Moderator, Elder James Dennis, for the special blessing of Almighty God upon our aged brethren, T. H. Smith and D. R. Wall, who are prevented by sickness from attending the Association.

On motion of Elder E. D. Miller, Elder J. G. Hall read the following preamble and resolutions:

Whereas, The Yalobusha Baptist Female Institute has become seriously embarrassed by the war and debts incurred before the war, and has passed into other hands; and

Whereas, The denomination now have an opportunity of redeeming it, and the Trustees desirous of making it a denominational Institute for the State; therefore

Resolved, That we cordially approve of the object of the Board of Trustees and recommend our brethren to aid them in liquidation of the debts of the Institute, and thus securing it to the denomination.

Resolved further, That J. G. Hall and E. D. Miller be recommended as Trustees.

The preamble and resolutions were, on motion of Elder Miller, referred to a committee, consisting of Elders Hayward and Miller.

Executive Board reported. On motion of Elder J. H. Amacker to adopt, it was discussed by Elders Massey and Gambrel and Brother Rogers. Pending its adoption, Elder Miller moved an amendment. Question being taken on the amendment, it was adopted.

On motion, adjourned until 1½ o'clock P. M. Prayer by —— —— Benediction by the Moderator.

EVENING SESSION.

Reassembled. After prayer by Elder J. H. Amacker, the minutes of Saturday were read and approved. The question was then taken on the adoption of the report of the Executive Board. Adopted as follows:

REPORT OF EXECUTIVE BOARD.

Your Executive Board would submit the following as their report:

At a meeting of the Board, at Hickory Grove church, on the

10th day of January last, it was agreed that we employ as Missionaries brethren J. J. Dubois, N. L. Wilson and J. H. Brown, to preach at two destitute points each, say on a Sabbath and Saturday preceding in each month, for which services we have paid them $54 each, including $39 paid Brother M. O. Sanders who filled the unexpired term of Brother Brown deceased.

Respectfully submitted,
D. L. BURFORD, Chairman.

The report on "The duties of Churches to Pastors" being called for, the committee, Dr. J. L. Mabry, asked to be excused on the ground of having reported on the same subject but two years ago. On motion of Elder C. B. Young, the committee was excused and the Association adopted, and ordered to be printed in the minutes, the report on that subject read by Dr. Mabry two years ago, as follows:

REPORT ON THE DUTIES OF CHURCHES TO THEIR PASTORS.

Your Committee to whom was referred the above subject, begs leave to submit the few following thoughts:

If we carefully look into the word of God, we will find rules and regulations applicable to the human family in all the varied relations of life, by the wife in her intercourse with her husband, rules by which the father should govern himself in the direction and management of his children, masters in the government of their servants, and their duties in turn to their masters. Not less plainly is there taught, the reciprocal duties and obligations of pastor and churches. This relation between church and pastor is a very tender one—a very sacred relation. It involves duties and responsibilities that ought not to be set aside or neglected without incurring the disapprobation of the Great Head of the church. How many churches are there in the bounds of Cold Water Association, that fully appreciate this relation, and are striving so far as in them lies, to discharge all the duties and obligations of their pastors, that the New Testament requires at their hands?

The Apostle Paul teaches us, in his first letter to the Thessalonians, that we should esteem our pastors very highly, in love for their work's sake. Now a church can and ought to show her esteem, her love for her pastor, in various ways, that is to say, her love for him should prompt her to perform certain duties and obligations to him, a few of which I will notice:

In the first place, then, a church should often remember her pastor in prayer and supplication to our Heavenly Father. If the great Apostle to the Gentiles, who was under the immediate inspiration of the Holy Spirit, and the object of especial regard and protection of our adorable Redeemer, needed the strength and

consolation, that the exercise of this glorious privilege by the church in his behalf often brought to him, and nerved him for the conflict with the powers of darkness. How much more do the ministers of the present time, our pastors, need the sympathy and prayers of the churches—the people of God. Ministers have the same trials and the same temptations, the same obstacles to encounter in their pilgrimage here, that are common to the private church member, and in addition, they have trials, crosses and difficulties peculiar to themselves, that the lay members know nothing of, herein their greater claim upon the churches for their sympathies and prayers.

Again, a church should show her love for her pastor, her love for the work in which she, as well as he, is professedly engaged, by meeting him punctually at the regular church meetings. Surely if the church loves the cause of her Master, as she professes to do, she can afford to make whatever sacrifice that may be necessary, to meet her pastor promptly and regularly at their stated appointments. What so much calculated to dampen the ardor and lessen the zeal of a faithful pastor, who, in obedience to the requirements of duty, leaves his family for the time being, doubtless often times with an aching heart, to meet his engagement with the church, and when he arrives at the meeting house, instead of finding the church there, ready to extend to him cordial welcome, thereby assuring him of her hearty co-operation in the great work in which they are engaged, to find, instead of this, benches almost empty but for the presence of a few faithful and pious brethren and sisters, who esteem it a privilege and make it a rule to be always at their posts on such occasions, unless providentially hindered. This is no fancy sketch, as the experience of most of these ministering brethren present will abundantly testify. The churches ought to arouse from their lethargy in this regard and correct their evil.

Last but not least, Bro Moderator, a church should show her love for her pastor, by providing adequately for his temporal necessities. This proposition is so very reasonable, so well founded in reason and common sense, that, were the scriptures silent on the subject, it should be accepted as true and acted upon accordingly. What, require a man to work for you and refuse to pay him for his time, require a man to neglect his family, ignore the claims his family has upon him, and devote his time and talents to the interests of others than his own household, and refuse or neglect to compensate him for the sacrifice? Is this right? Is it fair and honorable dealing? No one will presume to say that it is. But are the scriptures silent on this subject? So far from it, there is no great truth in the Bible more clearly taught than this. "The workman is worthy of his hire." "Thou

shalt not muzzle the ox that treadeth out the corn. "They that preach the gospel would live of the gospel." On scripture bearing on this point it is needless to multiply quotations here to prove this. Every diligent and careful reader of the New Testament (and every church member ought to study the Bible,) must be fully persuaded of the truth of this doctrine. Well, then are the churches in Cold Water Association discharging fully their duties and obligations in this relation? Are they providing fully and adequately for the temporal wants and necessities of their pastors' family, that he may give himself wholly and fully to his appropriate work?

But a necessity is laid upon the minister to preach, he feels in the very depths of his heart, "wo is me if I preach not the gospel." Is the church to take advantage of this necessity laid on her pastor? Does it not, rather properly considered, incur her obligations to him? Cut off, as he is, by his consideration of duty, from entering into either of the learned professions, or employing the talent that God has given him in some secular business, by which not only to provide for the wants of his family, but to secure a competency of this world's goods. The time the faithful minister of Jesus Christ, called of God to preach the gospel through reflection of this kind, no doubt, often troubled his mind, yet he masters them, he puts them in the background, and at the behest of his Master, goes nobly forward proclaiming the unsearchable riches of Christ. Is not the church bound by every principle of right, by her love for the Savior, her love for his glorious cause in this world to provide amply for his wants? If she neglects to do this will the Master hold her guiltless? I think not.

The scriptures teach very plainly that the christian is the steward of the Lord, that he is, or ought to be, a workman in his vineyard, that he is not his own, that he is bought with a price. Now what does all this mean? Clearly and conclusively, as I conceive, that the christian is under obligation, is bound to use what the Master has entrusted to his care and keeping, in whatever way the Master has need of it, it is his duty and he should esteem it a privilege to use whatever the Lord has given to him to build up instrumentally and to extend the Redeemer's Kingdom in the earth thereby declaratively glorify His holy name. This doctrine of entire consecration to Christ of all that we have and are, certainly brings consolation to the church, for it learns us to commit every thing that we have into the hands of our Heavenly Father, to trust in him implicitly, knowing that he will give unto us, and continue unto us whatever is needful for us. Until this great bible truth is fully admitted and acted upon

by the church, the cause of our Zion will remain in a comparatively languishing condition; the aggressive movements of the church will not go on as they should, and the time is yet in the future, foretold by one of the prophets, when "Zion shall arise and shine, her light being come and the glory of the Lord being arisen upon her."

Respectfully,

JAS. L. MABRY, *Committee.*

The report on "The State of Religion in our bounds" was read by Dr. E. M. Park and adopted as follows:

THE STATE OF RELIGION.

The State of Religion in our bounds is a subject in which every true child of God feels a deep and abiding interest.

The bounds of this Association is the field, the especial moral vinyard, in which God has cast our lots; and where he has made it our duty, to labour, and bring forth fruit to the honor and glory of His name.

Your Committee is happy to state that encouraging reports have been received from most all our churches. During the last Associational year, two hundred and seventy have joined us by baptism, one hundred and twenty-six by letter, many back-sliders reclaimed, the churches greatly revived, and Christians made to rejoice; while many Baptists, who for years have been standing back with letters, either in their pockets, or in distant churches, and their lights under a bushel, have come forward, dedicated themselves anew, and joined our ranks. And in addition to all this, there has seemed to be a general awakening of the masses to the subject of their Eternal and Spiritual interests.

Surely, God has performed a great work in our midst, whereof we are glad. And we are impressed with the great and glorious truth, revived in all ages, that wherever and whenever there is a Paul to plant and an Apolis to water, God is there to give the increase. And since he has poured out his blessings on all the churches where the brethren have had a mind to work, let us, with prayerful hearts, thank God and take courage.

E. M. PARKS,
Chairman.

The report on "The Duties of Deacons" was called for. The Committee absent; no report. Called for report on Foreign Missions. The Committee Elder Job Harrel being absent, and there being no report Elder E. D. Miller, the agent for Foreign Missions, made a very interesting and cheering *verbal* statement of the Foreign Mission work.

On motion of Elder J. H. Amacker, Elder Miller was requested to prepare a report on Foreign Mission, and forward to the Clerk to be printed in the minutes.

REPORT ON FOREIGN MISSIONS.

In the absence of your standing Committee, by request of the Association, we submit the following facts concerning the Foreign Missions:

First.—The Foreign Mission operations of the Southern Baptist Conventien are confined to China, Italy and Africa. In China we have twenty-nine Missionaries stationed at four great centres whence they travel, or make occasional tours, in the surrounding country miles away, preaching and distributing books and tracts. Fourteen of these Missionaries are American, fifteen natives. In Italy, one, Rev. G. B. Taylor, and five natives called Evangelists.

In Africa, eleven—all Africans, where others will sail for that land soon—two colored and our own Brother David, whom we bid farewell on Friday, and who goes from Mississippi to spend his life preaching Jesus to that benighted people.

Second.—The Lord is blessing these Missions.

Third.—The quota of Mississippi Baptists for the support of these Missionaries is $35.00 for this year, which ends April 1st, 1875. It would be a blessed thing for our churches in Mississippi, if each member could feel in his or her heart, that it is a duty and a privilege to contribute a part of this sum, however small, for this year's work. We would become the more active at home, and earnest in our prayers for the salvation of others.

Fourth.—The Foreign Mission spirit is the spirit of Christ. "God so loved the World, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." This spirit devises means to accomplish its ends. It not only underlies, but has chiefly built up so far, all our great enterprises, as colleges, theological seminaries, home mission societies, bible societies, tract and Sunday schools societies, etc. It calls forth and is sustaining our noblest efforts.

Every pastor ought to feel, as many do, that this is part of his work, and keep his church or churches informed as to its progress in Foreign lands. I would like to aid each pastor by sending him a Missionary "Mite Box," that each one may have an opportunity of aiding this work in the earth, and read, as the contribution is made: "Preach the gospel to every creature," Blessed privilege.

Fifth.—Jesus has said: "This gospel of the kingdom shall be preached in all the world for a witness; then shall the end come." The time will come, and may be near, when the vision of John will be fully realized; for thou hast slain, and hast re-

deemed us to God by thy blood out of every kindred, and tongue, and people and nation."

"Salvation! oh, salvation!
The joyful sound proclaim,
'Till earth's remotest nation
Has lessened Messiah's name."

Respectfully submitted,
E. D. MILLER.

The Committee to whom was referred the Preamble and Resolutions, submitted by Elder J. G. Hall being called, Elder Hayward made a verbal report recommending their adoption. After discussion participated in by Elders Mayfield, Amacker, Henderson, Hall, Miller and Young, the Resolutions were adopted, and Elder E. D. Miller and Brother J. G. Hall recommended to the Board of Trustees of the Institute, as members of the Cold Water Association.

On motion the report on Domestic Missions was dropped from the list of Standing Reports, and in liew thereof a report on "Mississippi College and Ministerial Education" was submitted.

The Report of the Finance Committee was submitted by the Chairman, Dr. E. M. Parks, and adopted as follows:

FINANCE COMMITTEE.

Your Committee on Finance beg leave to report the following amounts received for the objects of the Association:

Foreign Missions	$ 99 61.
Home Missions Board, Marion, Ala.,	12 00.
Associational Missions,	160 00.
State Missions,	488 00.
The Orphans' Home,	106 50.
Mississippi College,	500 00.
For Minutes of the Association,	114 80.
Total amount,	$1480 91.

All of which is respectfully submitted,

E. M. PARKS,
Chairman.

On motion, granted permission to the delegates from the First District to retire and arrange for the meeting of the next Association.

The Treasurer, Dr. J. L. Mabry, submitted his report which was adopted as follows:

TREASURER'S REPORT.

J. L. MABRY, TREASURER,

In Account with Cold Water Association.

	Dr.	Cr.
To amount for Associational Missions,.....	$160 00.	
" " " Foreign Mission,.....	99 61.	
" " " Home Missions,.....	12 00.	
" " " State Missions (cash and plg's)	488 00.	
" " " Orphans Home,.....	106 50.	
" " of Pledges for Miss. College,...	500 00.	
" " " Associational Fund,.....	114 80.	
By amount Paid Executive Board,.....		$160 00.
" " " E. D. Miller for Foreign Missions.....		99 61.
" " " Home Mission Borad,.....		12 00.
" " " Pledges to Elder Massey for State Missions,.....		488 00.
" " " R. N. Hall, Orphans Home,		106 50.
" " " Pledge to Miss. College,...		500 00.
" " " Clerk for Asss'l Fund,.....		114 90.
Total.....	$1480 91.	$1480 91.

Respectfully submitted,
J. L. MABRY,
Treasurer.

STANDING COMMITTEES.

On Domestic Missions—ELDER JOB HARRAL.
On Foreign Mission—W. D. HOWZE.
On Sabbath Schools—ELDER S. C. LUSK.
On Temperance—ELDER C. B. YOUNG.
On Prayer Meeting—ELDER H. B. HAYWARD.
On Duties of Pastors to Churches—DR. E. M. PARK.
On Duties of Churches to Pastors—J. G. HALL.
On State of Religion in our Bounds—ELDER E. D. MILLER.
On Duties of Deacons—ELDER W. W. HALEY.
On Clinton College and Ministerial Education—ELDER J. H. AMACKER.

Resolved, That we request the churches, in their letters to the Association, to state the amounts they are giving their pastors, and in the event they fail to do so, it shall be the duty of the Moderator of the Association to call on the delegates for the same when the letters are read. Laid on the table.

Brother Eddins moved the following amendment to the constitution:

"It shall be the duty of this Association to attend to the wants of the superanuated ministers and families, and also to see that the orphans of deceased ministers are cared for and educated; and it shall be the duty of the Moderator of this Association to inquire into this matter annually."

By Brother Jeff T. Pasley:

Resolved, That the Articles of Faith of the Association be printed and appended to the minutes. Adopted.

By Brother Jeff T. Pasley:

Resolved, That the Clerk be allowed forty dollars for his services, and that the balance of the Associational funds be expended in printing minutes. Adopted.

Elder H. B. Hayward submitted the following inquiry: "Can this Association retain in her fellowship two churches not in fellowship with each other?" Laid on the table.

By Brother H. L. Williams:

Resolved, That the thanks of this Association are due and are hereby tendered to the people of Sardis and vicinity, for their kind and generous hospitality extended to the body during its session. Adopted.

By Elder E. W. Henderson:

Resolved, That the thanks of the Association are due and are hereby tendered to the Pedobaptists, of Sardis, for the use of their houses for worship. Adopted.

By Elder C. B. Young:

Resolved, That the thanks of the Association are due and are hereby tendered to the officers of the Mississippi & Tennessee Railroad, for their courtesy in granting half fare tickets to the messengers and delegates, on their way to and from the Association.

By Elder C. B. Young:

Resolved, That the thanks of this body be tendered the officers of the Association, for the manner in which they have discharged the duties of their respective offices.

The Association being through with its business, the Moderator delivered some earnest and feeling remarks, urging the brethren to more zeal and consecration to the cause of Christ, and pointing to the reward of the finally faithful, in the Paradise of God, where

"Associations ne'er break up
And Sabbaths never end."

The whole congregation then united in singing "Shall we gather at the River," during which the parting hand was given.

Elder H. B. Hayward then led in fervent prayer, the benediction was pronounced by the Moderator, and the Association adjourned to meet with Hernando church, on Friday before the third Sabbath in October, 1875.

J. H. AMACKER, Clerk. JAMES DENNIS, Moderator.

ARTICLES OF FAITH.

ARTICLE 1. We believe the Holy Bible was written by men Divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth for its matter; that it reveals the principles by which God will judge us, and therefore is, and should remain to the end of the world, the true center of Christian union and the only correct rule of our faith and practice.

ART. 2. That there is one and only one true living God, whose name is Jehovah, the maker and supreme ruler of heaven and earth, inexpressibly glorious in holiness,, worthy of all possible honor, confidence and love, revealed under the personal and relative distinctions of Father, Son and Holy Ghost, equal in every divine perfection, executing distinct but harmonious offices in the great work of redemption.

ART. 3. OF THE FALL OF MAN. That man was created in a state of holiness, under the law of his maker, but by voluntary transgression fell from that holy and happy state, in consequence of which, all mankind are now sinners, not by constraint but choice, being by nature utterly void of that holiness required by the law of God; wholly given to the gratification of the world, of satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defense or excuse.

ART. 4. OF THE WAY OF SALVATION. That the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who took upon him our nature, yet without sin, honored the law by his personal obedience, and made atonement for our sins by his death, being risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfections, in every way qualified to be a suitable, a compassionate and all-sufficient Savior.

ART. 5. OF JUSTIFICATION. That the great gospel blessings which Chirst of his fullness bestows on such as believe, authorizes justification; that justification consists of the pardon of sin and the promises of eternal life, on principles of righteousness; that it is bestowed, not in consideration of any work of righteousness, which we have done, but solely through his own redemption and righteousness; that it brings into a state of most blessed peace and favor with God, and secures every other blessing, needful for us here and in eternity.

ART. 6. OF THE FREENESS OF SALVATION. That the blessings of salvation are made free to all by the gospel; that is the im-

mediate duty of all to accept them by a cordial and obedient faith, and that nothing prevents the greatest sinner on earth, except his own voluntary refusal, from submitting to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

ART. 7. OF GRACE IN REGENERATION. That in order to be saved we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected by the power of the Holy Spirit, so as to procure our voluntary obedience to the gospel and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

ART. 8. OF ELECTION, OR GOD'S PURPOSES OF GRACE. That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable, that it utterly excludes boasting and promotes humility, prayer, praise, trust in God, and active invitation of his free mercy; that it encourages the use of means to the highest degree; that it is ascertained by its effects in all who believe the gospel is the foundation of Christian assurance, and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

ART. 9. OF THE PERSEVERANCE OF THE SAINTS. That such only are real believers who endure to the end; that preserving attachment to Christ is the grand mark which distinguishes them from superficial believers or professors; that a special providence watches over their welfare, and that they are kept by the power of God, through faith unto salvation.

ART. 10. OF THE HARMONY OF THE LAW AND GOSPEL. That the law of God is the eternal, unchangeable rule of His moral government; that it is holy, just and good, and that the inability which the scriptures ascribe to fallen man to fulfill its precepts, arises entirely from his love of sin, to deliver him from which, and restore him, through a mediator, to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

ART. 11. OF A GOSPEL CHURCH. That a visible church of Christ is a congregation of baptised believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word; that its only proper officers are bishops or pastors and deacons, whose qualifications, claims and duties, are defined in the epistles of

Timothy and Titus, and that a gospel church, thus organized, is the highest ecclesiastical tribunal known in the word of God.

ART. 12. OF BAPTISM AND THE LORD'S SUPPER. That Christian baptism is the immersion of the body of a believer in water in the name of the Father, Son and Holy Ghost, by an administrator possessing the ordinary qualifications of those on whom the right was originally imposed, to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Savior; that it is a pre-requisite to the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self examination.

ART. 13. OF THE CHRISTIAN SABBATH. That the first day of the week is the Lord's day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreation, by the devout observance of all the means of grace, both private and public, and preparation for that rest which remains for the people of God.

ART. 14. OF THE RIGHTEOUS AND THE WICKED. There is a radical and essential difference between the righteous and the wicked; that such only as are justified through faith in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous, in his esteem, while all such as continue in impenitence and unbelief are, in his sight, wicked and under the curse, and that this distinction holds among men in and after death.

ART. 15. OF THE WORLD TO COME. That the end of all things, or of this world, is approaching; that at the last day Christ will decend from heaven and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will then be adjudged to endless punishment, and the righteous to endless joy, and that this judgment will fix forever the final state of man, in Heaven or Hell, on principles of righteousness. Amen.

LIST OF ORDAINED MINISTERS OF COLD WATER ASSOCIATION.

Elder	JAMES DENNIS	Hernando, Miss.
"	JOB HARRAL	" "
"	J. D. NICHOLS	" "
"	W. S. KIRKLAND	" "
"	J. W. LIPSEY	Cold Water, "
"	H. B. HAYWOOD	" "
"	W. W. HALEY	" "
"	R. S. HURT	Senatobia, "
"	D. M. LOWRY	" "
"	WM. WOOTEN	Chulahoma, "
"	E. D. MILLER	Holly Springs "
"	T. P. MANNING	Memphis, Tenn.
"	C. B. YOUNG	Sardis, Miss.
"	E. W. HENDERSON	" "
"	J. H. AMACKER	Byhalia, "
"	M. O. SANDERS	Tyro, "
"	M. H. RENFROE	Arkabutla, "
"	J. L. BROWN	" "
"	J RICHARDSON	Cockrum, "
"	N. L. WILSON	" "
"	J. J. DUBOISE	Olive Branch, "
"	M. L. COOPWOOD	" " "
"	W. M. GORDON	Looxahoma, "
"	SAMUEL LUSK	Arkabutla, "

LICENTIATES.

Bro.	E. M. PARKER	Cold Water, Miss.
"	B. R. HUGHEY	Glennville, "
"	H. A. DUBOISE	Olive Branch, "
"	J. E. P. BAXLEY	Glennville, "
"	A. MILLER	Eudora, "
"	J. SCOTT	" "
"	J. N. BILLINGSLEY	Senatobia, "
"	T. J. CARTER	Cockrum, "

CHURCHES.	POST OFFICES.	
1ST DISTRICT.		
Hernando	Hernando	W
Bethel	Cold Water	M
Nonconnah, Tenn.	White Haven	G
Oak Grove	Hernando	M
Hopewell	Arkabutler	W
Beech Grove	Hernando	Ja
Eudora	do	N
Horn Lake	Horn Lake	N
Gray's Creek	Hernando	D.
Mount Manna	Cockrum	J
Centr'l Cold Water	Cold Water	J.
Oakville	Oakville	M.
2D DISTRICT.		
Holly Springs	Holly Sprir gs	El
Center Hill	Colliervilie	Jo
Cold Water	do	S
Corinth	Byhalia	B.
State Line	Olive Branch	R.
Clear Creek	North Mt. Plea ant	No
Pleasant Grove	Red Banks	A.
Watson	Watson	No
Byhalia	Byhalia	J.
North Mt Zion	North Mt. Pleasant	No
New Prospect	Olive Branch	W
McIntyre	Coleman	J. M
3D DISTRICT.		
Chulahoma	Chulahoma	R.
Tyro	Tyro	T P
Philadelphia	Wall Hill	W
Union	Sardis	C. B
Mt. Zion	Independence	D. J
New Hope	Cockrum	Wm
Looxahoma	Looxahoma	S. M
Harmony	Tyro	M. O
Midway	Senatobia	W. M
Mt. Moriah	Chulahoma	J. H.
Hickory Grove	Cold Water	S G.
New Bethany	Senatobia	J. W
4TH DISTRICT.		
Sardis	Sardis	J. G.
Salem	Senatobia	W. M
Carolina	Como	A Pa
Panola	Batesville	G. Sh
Pleasant Hill	do	D. M.
Longtown	Longtown	W G.
Senatobia	Senatobia	J L.
Singleton Spring	Strayhorn	R. S
McIver's	Lake Creswell	D B.
Peach Creek	Sardis	S. C.
Mt Lebanon	Senatobia	No rep

STATISTICAL TABLE.

	POST OFFICES.	MESSENGERS FOR THE CHURCHES.	PASTORS.	DAYS OF MEETINGS.	No. Baptised	Received by Letter	Restored	Dismissed by Letter	Excluded	Died	Total Number	Associational
...	Hernando	W. D Howze, J M. Dockery, H. L. Williams	None.	Every Sab..	11	2	1	8			74	$4 00
..	Cold Water	M. A. Thornton	None.	1st Sab.			1	30	4		50	2 50
n.	White Haven	G. F. Farrow	T. P Manning	2nd Sab.	1	1		3	1	1	30	1 75
..	Hernando	M. S. Kirkland, T. C McGough	John Richardson	3rd Sab	9	5	2	5	1		83	3 50
..	Arkabutler	W. W. Haley, J L. Brown. W. B. Scott, W. S. Price	J. L. Brown	3rd Sab	17	4	2	8	3	5	102	4 00
..	Hernando	James Dennis, J. F. Walker, L. Mayfield	H. B. Hayward	1st Sab	15	2		4	1		76	5 00
..	do	No representation—last report.									94	
..	Horn Lake	No representation—report of 1872.									12	
..	Hernando	D. J. Perry, J. B. Cate	John Richardson	4th Sab	7	9	1	3	1	2	72	3 00
..	Cockrum	J N. Lusk, C. R. Bradley, A J. Lusk	N. L. Wilson	2nd Sab	2	2				1	16	2 00
or	Cold Water	J. W Lipsey, H. B Hayward, E M. Park	J. W. Lipsey	3rd Sab	20	7					63	2 00
.	Oakville	M. L. Wait	J. J. Duboise	2nd Sab	12						18	1 50
.	Holly Springs	Elder E. D. Miller	E. D. Miller	Every Sab	5	7	1	4	2	2	83	3 00
.	Colliervilie	John Bowen, J A. Crutcher, D. H. Harraway	W. H. Barksdale	3rd Sab	8	3		8	8		64	2 40
.	do	S C. Lusk, L. G. Dodson. J. W Taylor	T. P. Manning	1st Sab	2	5		1	4		78	3 00
.	Byhalia	B. F. Wesson	None.	1st Sab							86	2 00
.	Olive Branch	R S. Flinn	J. J. Duboise	3rd Sab	21	3		6	2	3	57	1 50
.	North Mt. Plea ant	No representation last report.									50	
.	ted Banks	A. E. Crook, W. M Justice, W. M. Hemphill	J. H. Amacker	3rd Sab	7	10				1	57	2 00
.	Watson	No representation.	J. J. Dubise	1st Sab	8	8				1	24	2 00
.	Byhalia	J. L. Harris, W X Smith	J. H. Amacker	4th Sab	1	2		3			86	2 00
	North Mt. Pleasant	No representation last report.		4th Sab							37	
	Olive Branch	W S. Burton	J H. Collins	2nd Sab						1	20	1 00
	Coleman	J. M. Hawkins, H Yarbrough J. Cockrum	M. O. Sanders	2nd Sab	4						21	1 00
	Chulahoma	R. P. Bowen, James Wall	None.	3rd Sab						1	17	1 00
	Tyro	T P Montgomery, J Wright, J. G. W. Barnet, P. H. Wright	T. P. Montgomery	4th Sab	17	2	2	4	1	1	118	2 00
	Wall Hill	W M. Harris, D. B. Hilliard, J. I. Williams	J. H. Amacker	2nd Sab	14	5				1	85	3 00
	Sardis	C. B. Young A. W. Ray. W. C. Andrews, B. R Hughey	C. B. Young	4th Sab	10	4	1	2	1	2	126	5 00
	Independence	D. J. McCracken, Y. W. Ritchie, D. L. Burford	J W Lipsey	1st Sab	29	7		17	5	4	167	4 15
	Cockrum	Wm Rogers, T. B. White, J C. Droak	N. L. Wilson	3rd Sab		4		3	3	1	104	5 00
	Looxahoma	S. M Cocke, S. L. Wynne	T. P. Montgomery	1st Sab	2					1	16	1 50
	Tyro	M. O. Sanders, J. E. P. Baxley	C. B. Young	2nd Sab	4			4	8	3	47	1 50
	Senatobia	W. M. Gordon. A. N. Billingsley	W. M. Gordon	3rd Sab	1	5	2	24	5	1	59	2 00
	Chulahoma	J. H. Amacker, A. S Quinn	J H Amacker.	1st Sab	1	11		9	1		59	2 00
	Cold Water	S G. W. Pong, J Crawford, James Crawford, J. M. Dean	J. W Lipsey	4th S b	20	7		8	3	1	169	5 00
	Senatobia	J. W. Billingsley	D M. Lowry	2nd Sab		5					16	1 50
	Sardis	J. G. Hall. W O. Mabry, M. Jones	W. H Barksdale	1st Sab				1	2		80	3 00
	Senatobia	W. M. Bray, W M Farmer	T. P. Manning	3rd Sab	12	7		4	1		75	3 00
	Como	A Pasley, S W. Eddins, J. T. Pasley	do	4th Sab	4	6		5			53	3 00
	Batesville	G. Shuford, M. J Vaiden. David Butts	W. H. Barksdale	2nd Sab	7	3					34	3 00
	do	D. M. Lowery. J B Bourland. D L Fitzgerald	D. M. Lowry	4th Sab	1	2		5			30	1 50
	Longtown	W G. Hill, A B. Dickerson, E. W. Norfleet	S. C Lusk	3rd Sab	15			3			80	2 50
	Senatobia	J L Maory, J W Echols, J. W. Ham	J. W. Lipsey	2nd Sab		3		7	1		53	3 00
	Strayhorn	R. S Hurt, B F. Britton, A. L Godfrey	H B Hayward	4th Sab				2	2		37	2 50
	Lake Creswell	D B. Killebrew, J. Brooks, J. B. Kittebrew	T. H Moore	1st Sab	9	4		1		2	50	2 50
	Sardis	S. C. English, T. F. Henderson, E. W. Henderson	S. C. Lusk	4th Sab	2	6		1		1	49	2 50
	Senatobia	No representation—report of 1872									49	

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MINUTES

OF THE

Thirty-Fourth Annual Session

OF THE

Cold Water Baptist Association,

Held with the

HERNANDO BAPTIST CHURCH,

DeSoto County, Mississippi,

October 15th, 16th, 17th and 18th, 1875.

OFFICERS:

Eld. JAMES DENNIS, Moderator.
W. OVID MABRY, Clerk,
Bro. Dr. J. L. MABRY, Treasurer.

MEMPHIS, TENN.
SOUTHERN BAPTIST PUBLICATION SOCIETY PRINT. 361 MAIN ST.

AGENTS WANTED

—FOR OUR—

SUBSCRIPTION BIBLES.

We have gotten up and offer one of the finest ***Quarto Family Bibles*** ever offered for sale in the South. This ***Bible*** is bound and put up in eight different styles, containing a short ***Illustrated History*** of the ***different books*** of the Bible; also an ***Illustrated Pronouncing Dictionary and Concordance,*** together with all the valuable tables usually found in the best editions. We want an agent in every county in the South to sell these ***Bibles,*** and guarantee them to give entire satisfaction in every particular. Our terms will be as liberal as any other house, North or South. Send for circulars and terms.

REMARKS.

Our line of publications comprises many valuable and popular books such as only have to be examined to be desired. An active agent, who can give his time and thought to the sale of books, can, in almost any locality, sell enough to compensate him handsomely for his services, and have the satisfaction of knowing that he is doing a good work—one that will have its influence on generations to come.

TERMS OF SALE.

Many who wish to sell books write us that they want to buy on time, and some that they wish to sell on commission. Neither of these requests can we comply with. In reference to the latter plan, we have learned from long experience and observation, that it will not do; and as to the former, selling books on time, if we were ever so willing, we have not the means to do business in that way. We are under the necessity of selling for cash, in order to buy stocks and pay for labor in publishing books, that we may be able to supply the demand.

SUGGESTIONS.

To those who desire to sell our books, as colporteurs or depositary agents, who have not the money to buy with, we would say, ordinarily there are many good brethren in each county, who, in order to help in this good work, would be willing to lend five, ten, or twenty dollars, thus making up a fund for the purchase and circulation of good, sound, religious literature; the profit made on the books would pay the salary of an efficient colporteur, and thus supply the people in the surrounding country, and when the work is done, let the money be returned to those who loaned it.

HOW TO REMIT MONEY.

Remittances made by bank checks, postoffice money-orders, express or in registered letters, are at our risk; otherwise not.

AGENTS WANTED.

Any one who has the desire to do good, and at the same time make 33 to 50 per cent., can send and get one of our descriptive Catalogues, make out an order for $25, $50, or $100 worth of our books, and send the same, with the money, and we will return the books as directed, at a discount from our catalogue prices that will enable them to realize a profit of from forty to fifty per cent., and sell our publications at the same prices that we retail them.

SOUTHERN BAPTIST PUBLICATION SOCIETY, MEMPHIS, TENN.

MINUTES

OF THE

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MEMPHIS, TENN.
SOUTHERN BAPTIST PUBLICATION SOCIETY PRINT, 361 MAIN ST.

TABLE OF MINISTERS OF THE COLD WATER BAPTIST ASSOCIATION.

ORDAINED.	POST OFFICE.	ODAINED.	POST-OFFICE.
James Dennis	Hernando, Miss.	C. B. Young	Sardis, Miss.
Jobe Harral	Hernando, "	E. W. Henderson	Sardis, "
J. D. Nichols,	Hernando, "	J. H. Amacker	Byhalia, "
W. S. Kirkland	Hernando, "	M. O. Sanders	Tyro, "
J. W. Lipsey	Cold Water, "	M. H. Renfroe	Arkabutla, "
H. B. Hayward	Cold Water, "	J. L. Brown	Arkabutla, "
E. M. Parks	Cold Water, "	S. C Lusk	Arkabutla, "
W. W. Haley	Cold Water. "	Jno. Richardson	Cockrun, "
R. S. Hurt,	Senatobia, "	T. J. Carter	Cockrun, "
D. M. Lowrey	Senatobia, "	J. J. Duboise	Olive Branch, "
Wm. Wooten	Chullahoma, "	M. L. Coopwood	Olive Branch, "
N. L. Wilson	Chulahoma, "	W. M. Gordon	Looxohoma, "
E. D. Miller	Holly Springs, "	B. R. Hughey	Glenville, "
T. P. Manning	Memphis, Tenn.		

LICENTIATES.

NAMES.	POST-OFFICE.	NAMES.	POST-OFFICE.
H. A. Duboise	Olive Branch, Miss.	E. F. Turner	Senatobia, Miss.
J. E. P. Baxley	Glenville, "	W. M. Farmer	Senatobia, "
E. B. Miller	Eudora, "	—— Earley	Senatobia, "
J. L. Scott	Eudora, "	T. E. Taylor	Collierville, "
J. W. Billingsley	Senatobia, "	J. W. Collins	Lewisburg, Miss.

MINUTES.

Messengers representing the churches composing the Cold Water Baptist Association, convened with the Hernando Baptist church, First District, DeSoto county, Mississippi, Friday 11 o'clock, October, 1875, according to adjournment.

By previous appointment, the Introductory Sermon was preached by Elder E. D. Miller. Text—2nd Corinthians, 8:9. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake, He became poor, that ye through His poverty might be rich."

Prayer by Elder S. C. Lusk. Dismissed till 2 o'clock for refreshments. Benediction by Elder James Dennis.

EVENING SESSION, 2 O'CLOCK.

Reassembled. Moderator, Elder James Dennis, in the Chair. Sang a hymn. Prayer by the Moderator.

In the absence of the Clerk, Elder J. H. Amacker, on motion, W. Ovid Mabry was appointed Clerk, pro tem.

The annual letters were read by Elders E. D. Miller and T. P. Manning, and messenger's names were enrolled.

On motion of Elder E. D. Miller, proceeded to permanent organization.

Elder T. J. Walne and brother R. E. Bullington were appointed tellers.

The vote taken, the tellers having retired, a short time was spent in devotional exercises.

The following was announced as the officers elect, viz; Eld. James Dennis, Moderator; and W. Ovid Mabry, Clerk.

There being no election for Treasurer, the former one, Bro. Dr. J. L. Mabry receing the plurality vote, on motion was re-elected by acclamation—being absent, the Clerk was appointed Treasurer pro tem. in case of his continued absence.

The Moderator, resuming the Chair, tendered his thanks to the body for this expression of their continued confidence in him as their Moderator.

Petitionary letters were called for—none.

APPOINTMENT OF COMMITTEES.

On Devotional Exercises—The pastor, Elder H. B. Hayward, and deacons of Hernando church.

On Arrangement of Business—Elders J. L. Brown, H. B. Hayward, and brother W. D. Howze.

On motion of Elder E. D. Miller for the appointment of a Centennial Committee, Elders E. D. Miller, J. W. Lipsey, W. H. Tucker, T. H. Manning and brother J. B. Clayton were appointed. Committee to report at 10 o'clock to-morrow, A. M.

On motion of Elder E. D. Miller the following rule, governing the meetings and adjournments of the body, was adopted, viz: Meet at 9 o'clock, A. M., adjourn at 12; reassemble at 2, and adjourn at 4½.

On motion, adjourned. Prayer by Elder J. W. Lipsey.

SATURDAY MORNING 9 O'CLOCK.

Met at the appointed hour.

In the absence of the Moderator, the exercises were opened by Elder E. D. Miller. A hymn was sung, after which Elder William Wooten led in prayer.

Moderator present. Representation from unrepresented churches called for—no response.

The minutes of Friday were read and approved.

Committee on Arrangement of Business submitted the following through brother W. D. Howze:

ORDER OF BUSINESS

Your committee on Order of Business would report as follows:

1—Call the roll and mark absentees.
2—Receive corresponding messengers.
3—Hear reports from corresponding messengers.
4—Appoint messengers to corresponding bodies.
5—Appoint Finance committee.
6—Call for reports of standing committees.
7—Call for report of Finance committee.

8—Call for report of Treasurer.
9—Take action on proposed Article to the Constitution.
10—Appoint standing committees.
11—Appoint place for holding next Session of the Association.
12—Appoint Minister for Introductory Sermon.
13—Receive resolutions.
14—Adjourn.

Respectfully submitted,

J. L. BROWN, Chariman.

The report was adopted.

The roll of messengers was called and absentees marked. (See statistical table.)

Correspondence from corresponding bodies was called for as follows:

State Convention—Elder T. J. Walne, corresponding secretary of the Domestic Mission Board of said Convention responded.

Big Hatchie Association—Elders J. R. Graves, W. H. Barksdale and S. Landrum, responded.

Chickasaw Association—Brother —— Gray responded.

Oxford Association—Elder J. H. Collins responded.

The brethren were recognized as messengers from their respective bodies, and cordially invited to participate in the deliberations.

Tippah Association—No messengers.

Sardis Missionary Baptist Association, [Colored]—No messengers.

On motion of brother Howze an invitation to participate in the usual privileges, was extended to visiting brethren. Accepted by Elder W. D. Mayfield, business manager of the Southern Baptist Publication Society, Memphis, Tenn.

APPOINTMENTS TO CORRESPONDING BODIES.

To the Baptist State Convention—Elders E. D. Miller, C. B. Young, S. C. Lusk, E. M. Parks, J. W. Lipsey, E. W. Henderson, and brethren J. B. Clayton and W. H. Moody. Place of meeting not as yet known.

To Big Hatchie Association, Tenn—Elders W. H. Tucker, H. B. Hayward, R. S. Hurt, C. B. Young, T. P. Manning, Jobe Harral, and brother W. D. Howze. Association to meet at Jackson, or near there, 1st Sunday in July 1876.

Ten o'clock. By special appointment the Centennial committee reported. Pending the motion for adoption, Centennial speeches were made by the following brethren on the following subjects, to-wit:

"*What the world owes the Baptists*"—Elder J. W. Lipsey.

"*Progress of Baptist Principles the past Hundred years*"—Elder S. Landrum.

"*Struggles and triumphs of Baptist principles the past hundred years*"—Elder W. D. Mayfield.

"*The relation of Missions to the Centennial*"—Eld. E. D. Miler.

12 o clock. On motion adjourned. Benediction by the Moderator.

EVENING SESSION—2 O'CLOCK.

Reassembled. Prayer by Elder W. D. Mayfield.

On motion of Elder E. D. Miller, the report of the Centennial committee was tabled, subject to be taken up when deemed proper.

Messengers from New Hope church arrived—letter read, and their names enrolled.

APPOINTMENTS TO CORRESPONDING BODIES RESUMED.

To Chickasaw Association—Elder E. D. Miller and brother Austin Pasley.

Oxford Association—Elders E. D. Miller, T P. Manning and E. W. Henderson. Association to meet at Water Valley, Friday before the 1st Sunday in October, 1876.

Tippah Association—Elders E. D. Miller and J. W. Lipsey.

Sardis Missionary Baptist Association, (Colored)—Elder C. B. Young, brethren S. W. Eddins and D. G. Young. Association to meet at or near Arkabutla, Tate county, Mississippi, Thursday before 2nd Sunday in August, 1876.

On motion of Elder E. D. Miller the report of the Centennial committee was called up: whereupon, Dr. J. R. Graves made some remarks of much interest, of a general character, upon some of the great questions involved in the Centennial movement.

The special subjects were ably discussed, and listened to with marked attention.

A collection was then taken on the dollar plan for the endowment fund of Mississipppi College, as a centennial memorial and thank offering to our Heavenly Father for the preservation of His Word and the true doctrines of the Cross of Christ by our ancient brethren through many ages of malice and relentless persecutions waged against them by their enemies; and for planting the same, together with the principles of civil and religious liberty by our brethren in our own land; for their progress and triumph over religious persecutions, and political tyranny in the same, and for the happy and transforming influence those great principles have had, and are still having on the moral character and destinies of other lands. Amount collected in cash $35 00, by subscription $17 00. The report was then adopted. (Appendix A).

Resolved, To hold Centennial meetings with the following churches, viz: Hernando, Cold Water, New Hope and Sardis. Times of meetings to be hereafter made known by the Chairman of the Centennial Committee of the Association.

Reports of Messengers appointed to Corresponding Bodies, were called for in the following order:

State Convention—Attendance reported by Eld. E. D. Miller.
Southern Baptist Convention—No attendance.
Big Hatchie Association—Attendance by Eld. E. M. Parks.
Chickasaw Association—No attendance.
Oxford Association—Attendance by Elds. E. D. Miller and E. W. Henderson.
Tippah Association—No attendance.
Sardis Missionary Baptist Association (colored)—No attendance.

Appointed Brethren A. Pasley and J. C. W. Forte, Committee on Finance.

Reports of Standing Committees were called for as follows:

On Domestic Missions—Committee, Eld. Jobe Harral, submitted his report. Pending its adoption, Elds. J. W. Lipsey and T. J. Walne made some very feeling remarks upon the great need of a more vigorous prosecution of Missionary work in the bounds of our Association, and other parts of the State, on account of the vastness of moral destitution in several localities.

4½ O'CLOCK, P. M.

On motion, adjourned to Monday morning 9½ o'clock. Sang a hymn. Prayer by Elder W. H. Tucker. Benediction by the Moderator.

MONDAY MORNING, 8½ O'CLOCK.

The body met. Spent a half-hour in devotional exercises conducted by Eld. H. B. Hayward.

9 O'CLOCK, A. M.

Moderator in the Chair. Proceeded to regular business.

The Minutes of Saturday were read and approved.

Resumed consideration of the Report on Domestic Missions. After some further discussion, in which several of the brethren participated, the Report, at the instance of Elder E. D. Miller, having been amended, was, on further motion of Eld. J. W. Lipsey, re-committed, with the additional appointment of Elders E. D. Miller, J. W. Lipsey and J. J. Duboise to the committee, with instructions to report a plan for Missionary work in the bounds of the Association.

Committee on Sunday Schools—Elder S. C. Lusk, reported. After some remarks of interest by Elders Lusk and Hayward, the report was adopted. (Appendix B).

Committee on Temperance—Elder C. B. Young, reported. Report adopted. (Appendix C).

Committee on Duties of Pastors to Churches—Elder E. M. Parks, reported. Report adopted. (Appendix D).

Committee on Duties of Churches to Pastors—Brother J. G. Hall, absent—no report.

Committee on the Duties of Deacons—Elder W. W. Haley, absent—no report.

Committee on Mississippi College and Ministerial Education—Elder J. H. Amacker, absent—no report.

The following Article proposed to be added to the Constitution in 1874, was then entertained, viz:

"It shall be the duty of this Association to attend to the wants of the Superanuated Ministers and families within its bounds, and also to see that the orphans of deceased Ministers within the same are cared for and educated. And it shall be the duty of the Moderator of this Association to enquire into the matter annually."

After favorable remarks by several of the brethren, the Article was adopted.

12 o'clock. Adjourned to 1½. Benediction by the Moderator.

EVENING SESSION, 1½ O'CLOCK.

Reassembled. Prayer by the Moderator.

The Joint committee on the report on Domestic Missions reported. The report, as amended and the plan submitted for Domestic Mission work, were adopted. (E.)

Committee on Foreign Missions—Brother W. D. Howze reported. Report adopted. (F.)

On motion of Elder C. B. Young, suspended the Rules in order for Elder W. D. Mayfield to present the claims, progress and financial condition of the Southern Baptist Publication Society, who did so in quite a satisfactory manner; leaving the impression, provided its friends came up to the full discharge of their duties and obligations, with the blessings of God, its ultimate success is unquestionable. A collection was taken in its behalf. Amount collected $9 15.

Committee on Prayer Meetings—Elder H. B. Hayward reported. Report adopted. (G.)

Committee on Finance reported. Report adopted. (H.)

Treasurer reported. Report adopted. (I.)

On motion of Elder J. W. Lipsey, orderded that the Treasurer pay the Foreign Mission fund to Elder E. D. Miller, agent.

On motion, the Treasurer was authorized to retain in the Treasury the $46 70, Domestic Mission fund, subject to the future order of the Associational Executive committee.

On motion, brethren S. W. Eddins, A. Pasley, S. G. Poag, Elders T. P. Manning and C. B. Young were appointed Special committee to report a plan to effect the object contemplated in the adopted Article to the Constitution. Whereupon the committee submitted the following resolutions, embodying the plan, to wit:

Resolved, That the Moderator appoint eight members, two from each Associational District, who shall be denominated a Board of Supervisors, to act with himself, who shall be Chairman of the Board, to carry out the objects of the Constitutional Article, in respect to superanuated Ministers, etc.

Resolved further. That it shall be the duty of each member of the Board to ascertain if any of the persons sought to be cared for, reside in his District, and if so, report the same at once, and it shall be the duty of the Board to proceed, forthwith, to solicit funds from the churches in their behalf. And be it further

Resolved, That we solicit our churches to assist our Board in its work, and report to it, if any such persons to be provided for, reside in their Districts. Adopted.

BOARD OF SUPERVISORS APPOINTED.

1st District—Brethren W. D. Howze and E. M. Parks.
2d. District—G. W. Pace and W. W. Wallace.
3d District—J. C. Droak and —— Dean.
4th District—A. Pasley and J. L. Farley.

APPOINTMENT OF STANDING COMMITTEES WITH SUBJECTS FOR REPORTS.

On Domestic Missions—Elder T. P. Manning.
On Foreign Missions—Elder E. D. Miller.
On Sunday Schools—Brother W. D. Howze.
On Temperance—Brother Joseph Boon.
On Prayer-Meetings—Elder E. M. Parks.
On Duties of Pastors to Churches—Elder Jobe Harral.
On Duties of Churches to Pastors—Elder H. B. Hayward.
On State of Religion in our Bounds—Elder C. B. Young.
On Duties of Deacons—Elder E. W. Henderson.
On Mississippi College and Ministerial Education—Elder J. W. Lipsey.

Appointed the next session of the Association with the Byhalia Baptist Church, 2d District, Marshall County, Mississippi, usual time, 11 o'clock, Friday before the 3d Sunday in October, 1876.

Appointed Elder W. H. Tucker to preach the Introductory Sermon.

RESOLUTIONS ADOPTED.

By Elder J. W. Lipsey:

Resolved, That the Clerk of the Association be instructed to have the Minutes of this body printed by the Southern Baptist Publication Society.

Resolved, That the thanks of this body are due, and are hereby tendered to the citizens of Hernando, and community in general, for their kind hospitality extended to our Messengers and visitors on this occasion.

Resolved, That the thanks of this body are due, and are hereby tendered to the Railroad Officers for their courtesy in reducing the ordinary Railroad fare to our Messengers.

By S. G. W. Poag:

Resolved, That the Clerk be allowed the sum of $30 00 for his services, and that he expend the balance of Associational Fund for printing the Minutes of this body.

On motion, adjourned to meet at the time and place appointed.

The brethren and friends then united in singing the hymn, "Amazing Grace, how sweet the sound," etc.; during which the parting hand was given. Benediction by the Moderator.

ELD. JAMES DENNIS, Moderator.

W. OVID MABRY, Clerk.

PREACHING AND OTHER EXERCISES DURING THE SESSION.

Friday, 11 o'clock—Introductory Sermon by Elder E. D. Miller.

Friday night—Sermon by Elder W. H. Barksdale.

Saturday night—Sermon by Elder T. J. Walne. After which, a collection was taken for Home Missions; amount collected then, and during the session, $100 75

Saturday night—Preaching at Oak Grove Church by Elder T. P. Manning.

Sunday morning, 8½ o'clock—A large Sunday School Mass-Meeting was held in the Baptist house of worship, and Elder T. J. Walne delivered a lecture of much interest to the Sunday Schools and audience, generally.

11 o'clock—Preaching in the Baptist house by Elder W. D. Mayfield. Text, Phillippians i, 21, "For to me to live is Christ and to die is gain." Job xiv, part of 14 v., "If a man die, shall he live again." Took a collection for Foreign Missions. Amount collected, $23 40. At the same hour, preaching in the Methodist house of worship by Elder S. C. Lusk. Also, at the same hour, preaching in the colored Baptist house of worship by Elder E. D. Miller. Took up collection for Foreign Missions. Amount collected, $5 40.

Evening, 3 o'clock—Having partaken of the bountiful repast furnished for all in attendance, re-assembled in the Baptist house, when a Sunday School Institute of much interest

and importance was held. Lectures by Elders W. D. Mayfield and T. J. Walne.

Sunday night—Preaching in the Baptist house by Elder W. H. Tucker.

FUNDS CONTRIBUTED DURING THE SESSION.

Associational	Cash	$106 85
Home Mission	"	146 85
Foreign Mission	"	95 45
Centennial, subscribed $17 00	"	36 00
Southern Baptist Publication	"	9 15
Subscribed, $17 00; Cash		$394 30

The following churches reported Sunday Schools: Holly Springs, Hernando, Sardis, Union, State Line, Senatobia and Hickory Grove.

APPENDICES.

(A)

REPORT OF CENTENNIAL COMMITTEE.

Your Committee beg leave to report: That they esteem it a happy privilege which the Baptists, as a Denomination, enjoy at the close of the first one hundred years of American Independence, to review the leading events of that eventful period, and note the vast changes in our Civil and Ecclesiastical history which it witnessed; and not of ours only, but of the world. And especially is it a happy privilege to know that our Ecclesiastical ancestors have the leading and largest responsibility, by God's grace, in procuring these vast Civil and Ecclesiastical changes which are now filling the world with the fame and glory of our Nation, so that the "Stars and Stripes" are hailed in all lands as the symbol of "the land of the free and home of the brave." No century of our era, save the first, which gave the world its Redeemer, has produced events so fruitful in blessings to mankind. It is the great emancipation century of the world. Among these great events in our own land, are the separation of Church and State, the right to worship God according to the dictates of conscience and freedom of speech. Without these, what would our throwing off the yoke of a foreign tyrant have been but a change of masters? This our fathers saw. Hence they contested every inch of ground in the hard unequal struggle with Priest, Magistrate and Statesman, for the inalienable, God-con-

ferred rights of man—freedom of act, of conscience, in choosing a form of worship and the pursuits of happiness. To express these inalienable rights, they used the very significant phrase, "Soul Liberty"—denied the right of the Magistrate to coerce in matters of religion. God gave them the victory after a long and painful conflict, in which they endured every species of indignity and suffering that ingenuity could invent and power inflict; as whipping, inciting of mobs, imprisonment in county jails, fines, amounting sometimes to more property than they possessed, and banishment under penalty of death. The victories which they won, were victories for the world. The principles contended for were not stumbled upon, but plainly taught in God's inspired Word and form an article of faith in the creed of Baptists in all ages. But in the memorable struggle of '76, they were made conspicuously prominent by the sufferings, wrongs, pens and tongues of our fathers. These penetrated legislative halls and Governors' and President's cabinets. They left us, as their children in the faith, this rich heritage, that henceforth the name of Baptist should be the synonym of the broadest civil and religious liberty. But, while they left us in possession of this rich heritage, it is not a peaceful possession. We have battles to fight in its defense upon the broad fields of Science and of Letters. Our enemies are already marshalled against us. Shall we surrender ingloriously? Our fathers won the victory when they were few in number—only about 25,000—and poor. Shall we retire with our multitudes—more than 1,700,000—and their wealth? Our weapons are the same that they ever have been, "faith in God" and "the sword of the Spirit which is the Word of God." We must have strong men, of sanctified learning, to use this sword. For these, under God, we must look to our Colleges and Theological Seminaries. These we ought; yes, we must, put them on a firm basis, by liberally endowing them. This we must do, if we would make them efficient and lasting. Shall we not therefore, celebrate this first Centennial in common with our brethren in almost every State in this Union, by enrolling our names on either the Dollar or Ability Roll for the endowment of Mississippi College and the Southern Baptist Theological Seminary? Will we not

Resolve, 1st. To make this memorial offering in gratitude to God, for ourselves, our wives and our children, in grateful remembrance of His blessings upon us and the American people, chiefly through our fathers? And

2d. That we will in this way write our names in the archives of these Institutions of learning, these monuments of God's glory in the earth, as evidence of our gifts for the perpetuation of religious and civil liberty in this land through all time to come, and that their streams of blessing may flow too to every land? And to-day, answer back to the tears, stripes and prayers of Williams, Clark and Holmes, and Ireland, Webber, Craig, Harris, Ford, and many others, "All is well," and then, at the next Centennial, the response shall come back to us from a host in this and other lands, "Glory to God in the highest," for your Centennial offering.

E. D. MILLER,
J. W. LIPSEY,
W. H. TUCKER,
J. B. CLAYTON.

(B)

REPORT ON SUNDAY SCHOOLS.

Your Committee, to whom was referred the Report on Sabbath Schools, beg leave to submit the following:

We are pleased very much to see the great progress of our Sabbath School work now, compared with the lethargy and neglect of the past, yet there is much room for more progress; and the good results of past labor should stimulate every lover of Jesus to take an individual part as officer, teacher or student, in this work which God is blessing so much.

There are discouragements which obstruct this work for souls, as in all such labor; these all may be overcome by *toil and trust*

Our energies are often paralyzed because the school is not full of students *all* the year. So pastors might complain of small attendance on church services held in cold and uncomfortable houses of worship, and with equal propriety give up *their* work and quit. No, brethren, it is not quantity, but quality that gives strength to our Sabbath Schools; a *few earnest co-operative* workers is all we need under the blessing of God to have a well organized Sabbath School in every church, all the year, if not with a *hundred students*, we may have ten.

Some are discouraged because everybody will not take a part; but the *Church* is not in the least dependent, if she will only feel herself *independent*. The Gospel is a self-asserting system, independent of all other aids—necessarily so—even if only a *few* of our members take hold of this work; *a few* do almost all of the *other* work of the church.

There is much that depends on the interest and energy of the Pastor in this work. "Like Priests like people" here too.

Brethren, will you all, Pastors, Preachers and representative members, resolve that we will more actively agitate the question of Sabbath Schools and each adopt the watch-word recommended by our State Convention in her report on Sabbath Schools, viz: "A Sabbath School in every church and destitute neighborhood."

We may expect all the Satanic enginry to assail the walls of this hallowed institution; but let us ward off every blow by adopting the motto that moves the world—Work! Work!! Work!!! Next to willing hearts and active hands—we need not the fields of labor, for they lie in our households, and uncultivated all around—but we need good instruments with which to do right labor. Here we need the writings of the Holy Spirit, for this is God's power unto salvation; not in the form of the so-called Union Question Book, for these declare to keep back a part of the "counsel;" this is degrading to the Bible, dishonoring to God and insulting to the Holy Spirit, as is shown by our observation of the sickly, transient life of such schools.

We love the Bible and want it not shut up, but thrown open and pushed before the vision of the world. It is its truths that make us "free indeed."

We recommend the Bible to all classes of grown students, and Dayton's and such like question books for all that need them. Libraries of sound literature can be had cheap at the Southern Baptist Publication Society, whose Bible literature we recommend.

Brethren, we have no statistics of this work in the State, or even of our Association, nor do we need any. If we will only believe that God's word will not return unto Him void, and sow the seeds of truth from prayerful and weeping hearts in earnest love to Jesus and human souls, God will open the hearts of thousands and sanctify the Truth to young and old. Respectfully.

S. C LUSK.

(C.)

REPORT ON TEMPERANCE.

Your Committee, appointed at your last annual session to write on Temperance, beg leave to negative the subject and write on intemperance; and have opened up such a vast field, that we scarcely know how to condense the few facts that we propose to present in this report, so as not to tax your patience too much, or to crowd your Minutes beyond the limits allowed for such a report.

Were the question raised to-day: "What is the greatest evil of the land," we would be bound to answer, "Intemperance." War has done its work of death; famine has hurried its untold millions to untimely graves; disease, in all its varied forms, has been, and even now is, cutting down its thousands daily. But what of Intemperance? A corruptor of good morals, originator of the most dire poverty, disease, crime and death, of every grade and character.

As to a domestic evil, it has no paralel. When once it invades the domestic circle, mark the change, the sad change, that is wrought, as in a day. That once happy home and family circle, where peace and quiet reigned, but now tumult, poverty and weeping; and often, crimes of the darkest hue are committed by him, once a lovely and affectionate husband and father, but now a mere demon in human form.

Intemperance stands as one of the boldest and strongest opposers to the progres of Christianity, and worst of all, it so blunts the moral sensibilities of man, that truth fails to reach his better and finer feelings, and especially his reason, so that, under its baneful influence, he is like the ship at sea without a rudder, driven and tost, until reason is dethroned and the man is left a perfect wreck, and all hope of his salvation is gone. Last, but not least by far, it drags its poor unfortunate victim down to an untimely and drunkard's grave, and beyond, to a drunkard's hell.

Statistical facts show that there are, in the United states alone, in round numbers, about 140 000 licensed retail liquor shops; in these are 400,000 persons employed to deal out the fell destroyer. Add to this the number of those employed in wholesale liquor houses and distilleries, we have 600,000. The harvest reaped, may be summed up as follows: 70,000 lives are lost, over 100,000 men and women are sent to prison, 250,000 are sent to the poor-house, 300 murders are committed, 400 suicides, 250,000 children are bequeathed to private charity and 650,000 drunkards are made; and all this, in one short year—even since we met last.

The people of the United States drink, in one year, (as shown by commissioner Wells in 1872), intoxicating liquors to the enormous value of $1,573,591,856. The Ministers of the Gospel costs the United States only $12,000,000, while intoxicating liquors costs $700,000,000.

In view of the foregoing startling facts, will we not, as an Association, as members of society, as lovers of peace and good order, as philanthropists, and more especially, as Christians, go forth to battle against this mighty enemy of God and man, nor lay our armor by until, by one mighty united effort, we shall have driven dram-drinking out of the churches and drunkenness out of the land.

We would to God, that the cries of every orphan and wail of every widow in their wretchedness and poverty, (made so by this fell destroyer), would roll down from every city, town, hamlet and wretched home, until it would come ringing in the ears of every Christian in all the land, so that they might realize. to the fullest extent, the necessity of putting forth every laudible effort to stay the mighty current that is sweeping its millions down its rapid march to misery and ruin.

In view of the foregoing, your committee would offer the following preamble and resolution:

WHEREAS, All evils have their small beginning, and especially that of drunkenness; therefore, be it

Resolved, That in the estimation of this Association, dram-drinking is but the first step to drunkenness, and therefore, the churches, without delay, should put this evil from among them. All of which is respectfully submitted,

C. B. YOUNG, Ch'm.

(D.)

REPORT ON DUTY OF PASTORS TO CHURCHES.

Your Committee, on the duty of Pastors to their Churches, would remark: That they should feed them with knowledge and wisdom, to the intent that they may be ready for every good word and work. This they cannot do without "studying to show themselves approved of God" and acceptable to the churches and community over which they may be called. In addition to preaching the Gospel, they should, as shepherds, know and number their flocks, watch over and care for their spiritual interests day and night; visit them in sickness and health, around their fire-sides and among their children, that home piety may be promoted and be "examples of believers in word, conversation, charity, spirit and purity." As watchmen on the walls of Zion, they should give instant alarm at the approach of danger, and, as under Captains in the grand army of God, rally their forces into line, and lead off in the great battle against the enemies of Christianity, but "using all spiritual weapons, which are mighty through God, to the pulling down of the strong-hold of even Satan himself.

It is furthermore their duty, not only to "be wise as serpents and harmless as doves," and ever ready to strike in defense of Christianity themselves, but to press the great thought home to the heart of the churches, that they are the light of the world, the salt of the earth, a city set on a hill, and that too, for the purpose of bringing the world to God through Christ. And hence, it is their duty, in order that the churches may fully perform their missions, faithfully and fearlessly to instruct, to admonish, to warn and rebuke the impenitent and ungodly, by the threatening judgment and faithful promises of Almighty God.

Now, if there be other duties of Pastors, not herein enumerated, they are comprised in the injunction, "Fear God, and keep his commandments, for this is the whole duty of man." Respectfully submitted, E. M. PARKS, Com.

(E)

REPORT ON DOMESTIC MISSIONS.

The time has been in the history of this Association, when Missionary labor in our bounds was more liberally supported than it is now, and your committee believes that the declining interest in this all-important work, grows out of a want of genuine piety in our church members, and the fact that they do not know what our Missionaries are doing, where they labor, how many sermons they have preached during the year, how many families they have visited and prayed with, how many public prayer-meetings they have held, how many anxious inquirers they have directed to Christ, and above all, how many precious souls have been saved through their instrumentality; and, so believing, I intended to collect and present to this body, a detailed account of such labors in this Association, and also, in the State, but I have not been able to obtain the necessary information, although it has been sought after. In the absence of such facts, your committee can hardly hope to accomplish more than other committees have done in warming into new life a spirit of Christian liberality, and persuading our people of the necessity of thoroughly cultivating our Domestic Missions as the surest, most certain and speedy means of occupying foreign fields and subduing them to the sceptre of Prince Emanuel. This is indeed the order of the commission. The early disciples were first commissioned and commanded by the Savior to preach the Gospel to the Jews in the land of Palestine, to occupy the home field, to begin at Jerusalem and conquer there first, and when this was successfully accomplished, then came the last and great commission, "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized, shall be saved; he that believeth not, shall be damned." The very purpose of church organization, doubtless is, to unite our efforts, our means, our prayers and consultations, to propagate the Gospel, first, in our own destitute neighborhoods, and then, as God prospers and blesses us, to assist in sending it to all the world. Well sustained Home Missions ever have been and ever must continue to be, the true foundation for all Foreign Missionary operations. Indeed, without the assistance of Christians and Christian organizations at home, the means to occupy foreign fields and sustain our Missionaries there, cannot be procured, for men, ignorant of the Gospel, care nothing about it and will not sustain it. Unbelief will never give one cent to propagate Christianity anywhere; but the Gospel melts into tenderness the hard heart, subdues its natural selfishness, liberalizes it, makes it glow with Christian benevolence and plants an earnest desire to share with others its own ecstatic joys and certain hopes. If a man becomes a Christian indeed, it may be safely asserted that he will live and give for Christ. If then, this be so, if all our Foreign Mission operations depend so much upon Domestic Missions, it is of vast importance that we sustain and cultivate them thoroughly and well. Has this been done in Cold Water Association? Have we occupied this field like true soldiers of Christ, and are all

our church members his disciples indeed? If the answers to these questions be "yes," then I ask, why are we so much in want of means to send the Gospel abroad to other lands, although the most stirring appeals are made here every year for that purpose? Why is it so difficult to raise a little money for such God-like purposes if all our professors of religion and church members are true disciples of our Lord Jesus Christ? Says the Savior, "Ye are my disciples if ye love me, and keep my commandments." What are his commandments? One of them is, "Go preach my Gospel to every creature," and does any suppose that the whole burden of this command rests entirely upon Ministers? Does it not bear with equal weight upon all Christians? Our lay brethren cannot fall into a greater error than to suppose that this great command is not addressed to them, that they can eat the bread of idleness, and shut up their hands, and ears, and hearts against the wailing cry of perishing men and women for the spiritual food that is thrown away in Christian lands, and not be called to an awful account for this thing? "How can the Minister preach, except he be sent?" and who is to send him but you, brethren? And how is he to be fed and clothed while at his work, except by you? "The workman is worthy of his hire." The duty of sending Ministers to preach the unsearchable riches of Christ to the poor perishing children of Adam rests entirely upon the disciples of the Savior. Then, how can they withhold the means for spreading the Gospel and be guiltless in the sight of God? It is thought by many, and often said that Cold Water Association has ceased to be missionary ground. But is this so? What. we ask, is true missionary ground? We suppose the answer to this question would be, "every place where men dwell upon the earth, and where the Gospel has not been preached and embraced, Christ received into the hearts of all, and his commands obeyed." Very well; are there no destitute places in the bounds of this Association? Indeed the destitution in many places is alarming. There are many places in the Mississippi bottom that have been occupied by us, and are without preaching entirely, and places on the hills are still destitute. But, apart from all these places, has the Gospel been faithfully preached and embraced in this Association, Christ received into the hearts of the hearers, and his commands obeyed by all our church members? and are they now ready to send the Gospel to others? If so, what means their parsimony in giving, and our empty treasury, and our utter inability to sustain a single Missionary in our bounds and keep him at work all the year?

Our domestic field demands our earnest attention, and if we would not see all our other Mission work languish and die for want of support, we must cultivate our home field more thoroughly than ever before.

Your Committee asks that we unite in the

Resolve, That we will not cease our efforts until every part of the Cold Water Association, and State, is occupied by a church and soldiers of our Lord Jesus Christ. Respectfully submitted,

JOBE HARRAL.

Your Joint Committee, on the foregoing Report, to report a plan in connection therewith, for Missionary work in the bounds of the Association, submit the following:

1st. That this Association shall co-operate in Missionary work in our bounds with the State Board of Domestic Missions.

2d. That we appoint a Central Executive Committee consisting of Elders E. M. Parks, James Dennis, and brethren C. G. Callicott, Dr. J. L. Mabry & J. R. Slaton, whose duty shall be to select a Missionary or Missionaries for this Association, and recommend him or them to the State Board for commission or commissions, and select and point out all destitutions desired to be filled within our bounds. Also, apportion or fix the salaries of Missionaries thus employed; and also, to collect means through the State Board in the bounds of this Association, or by any other plans that they may deem proper to promote the Missionary cause, and report to said State Board, and also to the next session of this Association.

3d. That all means collected in the bounds of this Association, shall be turned over into the hands of the Associational Executive Committee, and after they shall have paid all the indebtedness of this Association, should any means be left, then they shall turn the overplus into the hands of the State Board to be used for other destitutions in the State.

Adopted the following resolution, offered by Eld. J. W. Lipsey:

Resolved, That we instruct the Executive Committee of the Association to take into consideration the subject of Colportage in connection with the Domestic Missionary work.

(F.)

REPORT ON FOREIGN MISSIONS.

Your Committee would say, that anything like a full report of our Foreign Mission operations cannot well be brought before this assembly, on an occasion like the present, in a committee report.

Our Missionary operations are, as heretofore, confined to Europe, Asia and Africa. It seems singular that any part of Europe should be a Missionary field. And yet, some of our most interesting operations are in Italy. God seems to be blessing the labors of Dr. Cote, Bro. Taylor and the native Evangelists, Gauliol, Mollo, Martinelli, Basile, Ferraris, and others. LaTour, Carpi, Moolena, Bologne, Bari, Civita, Vicchu and even imperial Rome, once hallowed by the presence and ministry of the great Apostle of the Gentiles, are again having a pure Gospel preached to them through the Missionary operations of the Southern Baptist Convention. In China, we have Missions at such cities as Canton, Shanghai, TungChau, Chu Foo, and other places of importance as centers, where the result of Mission work is seen and felt in the conversion of the heathen to the religion of Jesus.

In Africa there are perhaps more stations occupied than in Asia. We have lately had interesting reports from Bro. David, who sailed early in the year for that benighted country, from whom we parted a year ago with tears, "sorrowing most of all for the words which he spake that we should see his face no more." Yet we willingly saw him go, and willingly he went, for his purpose was to save souls.

It will be seen that we are accomplishing some good. While this is slight in view of what we might do, it is nevertheless a work which tends to save sinners. We should remember that there is one way of salvation, only one name given, and that if the heathen are saved, it is only by grace, through faith in

the blood of Jesus, and that they cannot have faith in one of whom they know nothing; so that if the African or Chinee is saved, he must have faith, and there can be no faith when there is no knowledge.

Your Committee has been pained during the past year at hearing anti-missionary sentiments from professed Missionary Baptists.

And these sentiments have not come from rigid Electionists. Men, whom few years ago; would hardly have given him credit for ordinary veracity are now extoling the late Wm. Henry Seward for his profoundly philosophic views in regard to missionary operations, when he says "no efforts at civilization or Gospel christianity among these people (the Heathen) will ever avail unless enforced by bayonet and artilery." They forget that the religion of Jesus is purely peacable, and needs no sword.

It may still require the blood of martyrs, for God has seen fit oft-times to call for this. But no oppressive military measures. It needs our prayers, it needs our contributions, it needs more of the spirit of the Master. The missionary operations of the Southern Baptist Convention, as much as they are, would be more than double, if every Baptist inside the area of the Convention would contribute one cent a week for the purpose. Think of this.

Respectfully submitted,

W. D. HOWZE.

(G)

REPORT ON PRAYER MEETINGS.

Your committee to whom was referred the subject of Prayer Meetings, submit, that prayer or throne of grace, is the richest expression of God's love, except the gift of his Son, enjoyed by man. It is the proffer of every needed blessing that infinite wisdom can devise, or love divine bestow, on the simple condition of asking in faith. And then, as we know not what to ask for, and cannot inspire our faith, the Holy Spirit is promised to help our infirmities.

We approach the throne of grace as children, as heirs of God, and as joint-heirs with Jesus Christ, and we approach that throne with Christ, our great High Priest, seated upon it, making intercession for us.

Why then, should we not come boldly to the throne of grace! Why God should have ordained prayer, is not for us to enquire. In the blessings promised, we are interested, and God has seen fit and thus so condition them. But of the influence of prayer on ourselves, I invite your atttention.

No where else, as in prayer, do we feel shut up with God; our thoughts and motives scaned, and no where else do we feel so dependent, and no where else do we have such foretastes of those joys at His right hand—those pleasures that are forevermore; no where else do we drink in so full a measure of the Savior's spirit—love to God supreme, and sympathizing love for souls.

We are commanded to pray for and with each other, and to bear each other's burdens, and where do we feel such inspiration to this duty as when unburdening our own hearts, and feeling a Savior's joyous sympathy. Nothing binds christian hearts together, and interests them in each other's welfare, as much as prayer.

A christian people that meet regularly for prayer, will rarely have a difficulty or a case of discipline. It is one of the most effective means of grace, and one of the surest tests of spirituality.

Of the possibility of Prayer Meetings, there can be but little doubt.

Respectfully submitted,

H. B. HAYWARD

(H)

NUMBER.	CHURCHES.	COUNTY.	POST O
	1st District.		
1	Hernando	Desoto	Hernando
2	Bethel	Tate	Cold Water
3	Nonconnah, Tenn.	Shelby	White Ha
4	Oak Grove	Desoto	Hernando
5	Hopewell	Tate	A kabutla
6	Beech Grove	Desoto	Hernando
7	Eudoro	Desoto	Eudora
8	Horn Lake	Desoto	Horn Lake
9	Gray's Creek	Desoto	Hernando
10	Mt Manna	Desoto	Cockrum
11	Central, Cold Water	Tate	Cold Water
12	Oakville, Tenn	Shelby	Oakville
	2nd District.		
13	Holly Springs	Marshall	Holly Sprin
14	Center Hill	Desota	Collierville,
15	Cold Water	Marshall	Collierville,
16	Corinth	Marshall	Byhalia
17	State Line	Desoto	Olive Branc
18	Clear Creek	Marshall	N. Mt. Pleas
19	Pleasant Grove	Marshall	Red Banks
20	Watson	Marshall	Watson
21	Byhalia	Marshall	Byhalia
22	New Prospect	Desoto	Lewisburg
23	McIntyre	Marshall	Coleman
	3rd District.		
24	Chulahoma	Marshall	Chulahoma
25	Philadelphia	Marshall	Wall Hill
26	Tyro	Tate	Tyro
27	Union	Panola	Sardis
28	Mt. Zion	Tate	Independence
29	New Hope	Tate	Independence
30	Looxahoma	Tate	Looxahoma
31	Harmony	LaFayette	Tyro
32	Midway	Tate	Senatobia
33	Mt. Moria	Marshall	Chulahoma
34	Hickory Grove	Tate	Cold Water
35	New Bethany	Tate	Senatobia
	4th District.		
36	Sardis	Panola	Sardis
37	Salem	Tate	Senatobia
38	Carolina	Panola	Como
39	Panola	Panola	Batesville
40	Pleasant Hill	Panola	Batesville
41	Longtown	Panola	Logtown
42	Senatobia	Tate	Sena obia
43	Singleton's Springs	Tate	Strayhorne
44	McIver	Panola	Lake Creswell
45	Peach Creek	Panola	Pleasant Grove
46	Mt. Lebanon	Tate	Senatobia
	Total		

STATISTICAL TABLE.

COUNTY.	POST OFFICE.	NAMES OF DELEGATES.	PASTORS.	Sabbath Meeting	Baptized	Received by Let.	Restored	Dis'd by letter	Excluded	Died	Total	Asso'nal Fund
Desoto	Hernando	Elder Jobe Harral, W. D. Howze, J. A. Brown	H. B Hayward	4	2			5			74	$ 4 00
Tate	Cold Water	J. J. Howard, J. H. Boon, M. A. Thornton	J. W. Lipsey	4	8	1	1	3			57	3 00
Shelby	White Haven	No representation. No report 1874	J. R chardson	3							30	
Desoto	Hernando	J. B. Tucker, A. M. Andrews, M. S Kirkland, B. Y. Tully	W. W. Haley	3	4			2	2	2	84	3 00
Tate	A kabutla	Elder J. L. Brown, A. J. Bason, J. R Cox, W. B. Scott	H. B. Hayward	1	20	7		6	3		140	4 00
Desoto	Hernando	Elder Jamess Dennis, C. Moore, P. H. Dollahe, J. A. Scott	J. Richardson	2	15	2	1	8		1	83	5 00
Desoto	Eudora	E. B. Miller, W. A. Teague, M. Eainhart, A. J. Tully			4	6		1	6	3	81	2 50
Desoto	Horn Lake	No representation. No reported 1872	J. Richardson								12	
Desoto	Hernando	G. W. Moore. T. N. Mosby.* B. F. Cate	M. S. Kirkland	4	11	1		14	3		62	3 00
Tate	Cockrum	J. W. Lusk, C W. Oliver, Tomas Dix, C. R Bradley	J. W. Lipsey	4	10	2	4	1			30	2 00
Shelby	Cold Water	Elder J. W. Lipsey, Elder H. B. Hayward, Bier E. M. Parks	J. J. Duboice	3	6	10	1				80	4 50
	Oakville	William Grooms, K. Wright *		2	3			5	3		12	1 50
Marshall	Holly Springs	Elder E. D. Miller, W. T. Cooper, W. W. Wilace,*	E. D Miller	ey S	7	9		9		2	88	3 00
Desoto	Collierville, Tenn.	R. E. Harraway, G. K. Strickland,* J. G. Bell	W. H. Barksdale	4	6	7	1	1		2	75	1 50
Marshall	Collierville, "	Elder S. C. Lusk, W. L. Thunderburk, G. L Dodson, A. E. Taylor	T. P. Manning	1		1		10	3		61	1 50
Marshall	Byhalia	No representation. No reported, 1874	T. P Manning	3							36	
Desoto	Olive Branch	Elder J. J. Duboise, R. S. Elin, W. H Moody				1		2	1	1	33	2 00
Marshall	N. Mt. Pleasant	No representation. No members some years ack	J. H. Amacker	1	2	3		3	2	1	50	
Marshall	Red Banks	J. B. Clayton, A. E Crook,* W. M. Justice	J J. Duboice	1		1		5			56	2 00
Marshall	Watson	H. L. Green, E. Davis, H A. Duboice,*	J. H. Amacker	4	2	1					18	2 00
Marshall	Byhalia	Elder J. H. Amacker,* J. L. Harris.* T. V. Bdy	T. J. Carter	2		1				1	36	2 00
Desoto	Lewisburg	W. G. Bowling, J. W. Collins, W. L Cate,*	M. O. Sanders	1	3	9	1	2	2	1	21	1 50
Marshall	Coleman	R W. Bell, H. K. W. Childress,* W. Hargis,									20	75
Marshall	Chulahoma	R. P. Bowen,* N. A. Taylor,*	N L. Wilson	4				1	2		17	
Marshall	Wall Hill	W. L. Wilson,* J. A. Dodson, C. B. Best, *	J. H. Amacker	2	11	3		7			80	3 65
Tate	Tyro	J. C. W. Forte, J. G. Barnett, W. J. Hargis,*	C. B. Young	1	11	1	1	7		3	122	3 00
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Fayette	Looxahoma	Elder W. M. Gordon, A. Puryear,* W. Haley	W. M. Gordan	2	1	4		1	1		19	1 50
	Tyro	Elder M O. Sanders, J. E P. Baxley,* A. Meister,*	M. O. Sanders	2	4	5		2	2		51	1 55
Marshall	Senatobia	J. W Billingsly, W. Henshaw, J. T. Saunder	D. M. Lowrey	2				4	6	2	36	2 00
	Chulahoma	No representation. No reported 1874									59	
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	Senatobia	No representation. No reported 1872									49	
					211	12	18	156	71	35	2785	106 85

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REPORT OF FINANCE COMMITTEE.

Your committee on Finance report the following amounts received for the objects of the Association :

For Home Missions	$ 46 70
For Foreign Missions	90 05
For Associational Fund	106 85
Aggregate	$248 60

Respectfully submitted AUSTIN PASLEY, Char'n.

October 18th 1875.

(I.)

TREASURER'S REPORT.

DEBIT:

1875	October 18	Received from Finance Committee for Foreign Missions	$ 90 05
"	"	For Domestic Missions	46 70
"	"	For Associational Fund	106 85
Aggregate amount			$248 60

CREDITS:

1875	October 18	Paid by order of Association to Elder E. D. Miller, agent for Foreign Missions	$ 90 05
Balance in Treasury			$158 55
Amount paid out			90 05
Total amount			$248 60

Respectfully submitted, W. OVID MABRY, Treasurer pro tem.

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